A Briefe Diſcourſe of the Scriptures:

Declaring the ſeuerall Stories, Liues, and Deaths, of the Fathers, from the Creation of *Adam*, vnto the death of *Ioſeph*: Very neceſſarie to be read and practiſed, for eaſie vnderſtanding of the Scriptures *in a ſhort time.*

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To the Reader.

THis ſhort Treatiſe (Chriſtian Reader) of, The ſtorie of the Fathers from Adam to Ioſeph, *comming to my hands, and beeing well approoued of by many godly and diſcrectly Zealous men, for the worthineſſe of the ſubiect, I was, at the earneſt requeſt of ſundry my eſpeciall good Friendes, drawne to commit it (as thou ſeeſt) to the Preſſe, for the benefite of many. Of the Author hereof, I finde no mention; yet likely it is to haue been penned by an Attendaunt on that learned Diuine M.* H.B. *at a collection from his Notes or Readings. Peruſed it hath been, before the authorizing thereof for the print, by a Diuine of mature iudgement; who corrected ſuch thinges as he found faultie therein. Read it without preiudice or partialitie, and I doubt not but the profite, which thou ſhalt reape thereby for the increaſe of thy knowledge in holy Scripture, will preſerue thee from all repenting of thy paines.*

W.W.

A Briefe Diſcourſe of the Scriptures, declaring the ſeuerall Stories, Liues, and Deaths, of the Fathers, from the creation of *Adam*, vnto the death of *Ioſeph*: very neceſſarie to be read and practiſed for *eaſie vnderſtanding of the Scriptures* in a ſhort time.

Iehouah, our God, Iehouah, is one. Deut. 6. 4.

IEHOVAH is a name of great force, to driue vs to the due reuerence of Gods eternall Maieſtie: for it conteyneth the *Wiſedome*, *Power*, and *Eternitie*, of God.

His Wiſedome,

In giuing a Name vnto himſelfe anſwerable to the glorie of his Maieſtie. This Name was had in ſuch reuerence among the *Iewes*, that they trembled to name or read it, but vſed the name *Adonai*, LORD. After their cõming frõ *Babel*, they neuer vſed the name *Iehouah*; but a name of twelue letters, conteining *Father*, *Sonne*, and *Holy ſpirit*. *Iehouah* hath in it the fiue Vowels, which are the ſinnewes of all Tongues: And as without them no tongue can be expreſſed; ſo without the true knowledge

of *Iehouah*, no flesh can be saued. It signifieth, *Prayse mee the eternall God.* It conteineth in it, *Father, Sonne, and holy Ghost.*

His Power.

In that from *Iehouah* all creatures haue their breathing and their being; which also in *Iehouah* is closely expressed: For as it consisteth of fiue vowels, so hath it two hh. which Sholers call Aspirations or Breathings; which two Aspirations make vp the number of 7. which is the number of the Sabboth. S. *Paul* closely alluding to the name of *Iehouah*, sayth, that *from him we haue our breathing, and our beeing*: and in *Esay 57.16.* the Lord sayth: *The blasting goeth foorth from me, and is included in the body; I made the breath.* So often therefore as we breath, we are to remember the *Power* and *Maiestie* of *Iehouah.*

His Eternitie.

Is closely expressed in these three Letters.	י ו ה	Whose terminations are	*Jod,* *vavv,* *he.*	is a signe of the	Futertense. Presentense. Preterperfectense.

This is made plaine in *Apoc. 1.4. Who* { *was.* / *is.* / *wilbe to come.*

Our God.

Herein is expressed the Humanitie of *Christ*: for it is neither added to the Father the first person in Trinitie, nor to the holy Ghost the third person; but to the Sonne the second person, who was to become ours, by taking our nature vpon him. Some hold it not to be meant of the Humanitie of *Christ*, but for a word of separation of the God of the *Iewes* from the Gods of the *Gentiles*.

To remooue such absurditie, the holy Ghost in *Mark. 12.29.* (when there was no difference betweene the *Iew* and the *Gentile*,) repeateth the very words of *Moses, Deut. 6.4.*

6.4. *The Lord, our God; The Lord, is one:* Thrise naming God, as commaunding vs thereby to vnderſtand *Father, Sonne,* and *Holy ſpirit.* For this is alwayes to be obſerued; Whatſoeuer God ſpeeketh of himſelfe, is to be taken in the heauenlieſt vnderſtanding that can be made of it.

Iehouah, our God, Iehouah, is one.

There be three in Heauen, *The Father, the Worde, and the Holy Spirit:* And theſe three are one. } 1. Iohn. 5 7.

The Trinitie is heere deſcribed to be one vnited Godhead, diſtinguiſhable in perſons, but vndeuidable in coeternitie: one in three, and three in one. GOD, who Created, Redeemed, and Sanctified all. One onely wiſe God, who was *ſhewed in the Fleſh,* was *iuſtified in the Spirit,* was *ſeene among Angels,* was *preached to the Gentiles,* was *beleeued on in the World, & receiued vp into Glorie. 1. Timo. 3. 16.* Which to know, is the firſt and chiefeſt poynt of all ſaluation, as *Iohn 17. 3. This is eternall life, to know the Father, and him whom he hath ſent, Ieſus Chriſt:* Which muſt be obteined by the true vnderſtanding of the Bible, as *Iohn 5. 39. Search the Scriptures, and in them ye ſhall find eternall life.* Some will ſay, it is enough to know *Chriſt* crucified. *Pilate, Herod,* and *Iudas* the traytor, knew that; yet went to eternall deſtruction. Wherefore ſaluation conſiſteth not in outward knowledge, but in renewing the ſpirit of our vnderſtanding; which ſtandeth firſt in the knowledge and feare of God; then in the knowing of our ſelues: which are the firſt two ſteps to ſaluation. For true Knowledge is the mother of Godlineſſe: and as the Eye is the light of the Body, ſo is Vnderſtanding the light of the Minde. This a man hauing truly learned, he is to meditate of the graces of *Chriſt,* offered vnto vs by his Word.

God hath choſen vs in Chriſt, before the foundation of the World. &c. Epheſ. 1. 4.

HErein we are to conſider the louing kindneſſe of God to exceed our deſertes, in louing vs to ſaluation, before we were. The *Papiſtes* hold merites of ſaluation; which cannot any way hold, ſeeing God of his vnſpeakable grace, hath elected vs vnto ſaluation before we knew him. This myſterie of Gods *Election*, is not fully receiued of all, becauſe men take not words of Scripture in their proper ſenſe, as they are layde downe.

Election, is the eternall counſell of God for the ſauing and reiecting of ſome, before the beginning of the world. The *Heathen* neuer receiued comfort by this; for being told before, of thinges afterward to come to paſſe, they could not know the reaſon, but thought that the actions of men were gouerned by the motions of Starres, and the courſe of Nature, and not by the decree or fore-purpoſe of God; who worketh euery thing according to the counſell of his owne will, & not according to our reaſon. Then ſome will ſay, if God decreeth euery thing, why puniſheth he any thing? It is anſwered, that puniſhment commeth from God, by the iuſt deſert of the rancor of mans minde. *Election*, of his free grace, which he beſtoweth vpon whō he will; as he ſaith, Rom. 9. 15. *I will haue mercie on whom I will haue mercie.* Therefore the firſt thing we ought to know, is our *Election:* The laſt, is true *Holines.*

That this *Election*, or louing kindnes of God toward vs, is of the will of God, according to the counſell of his owne will, and not drawne from him by force, by helpe of Saintes, or as being by workes meritorious of the ſame, it may appeare.

Eſay. 63. 16. Abraham *knoweth vs not, neither is* Iſrael *acquainted with vs; but thou Lord art our Father, and Redeemer, and of very louing kindnes thou haſt redeemed vs: thy name is Euerlaſting.* Rom. 8 34. *It is* Chriſt *onely that maketh interceſſion*

ceſſion for vs. Eſay.43.25. *I am hee onely, which for mine owne ſelfes ſake, doe away thine offences, and forget thy ſinnes: for what haſt thou to make thee righteous with? Thy firſt Father offended ſore, and thy Rulers haue ſinned againſt me. Thou art like a thing of naught, thy time paſſeth away like a ſhadow.* Ier. *I loue thee with an euerlaſting loue: therefore by my mercie haue I drawne thee to mee.* And Iohn. 6. 44. *No man can come to me, except the Father draw him: as it is written,* Eſay 54.13. *They ſhall be all taught of God.* Eſay 26.12. *Lord, thou haſt wrought all our workes.* Phil.2.13. *It is God that worketh in you both the will, and alſo the deed, euen of his good will.* 2.Cor.3.5. *Wee are not ſufficient of our ſelues, to thinke any thing as of our ſelues; but if wee be able, the ſame commeth of God, which made vs able.* Eſay 51.12. *Yea I, euen I, am hee that in all things giueth you conſolation.* Pſal.130.7. *For with the Lord there is mercy, and with him is plentious redemption.* 1. Pet. 1. 2. *Wee are elect according to the foreknowledge of God the Father, through the ſanctifying of the Spirit vnto obedience, and ſprinkling the blood of Ieſus Chriſt.* Pſal.90.2. *Before the Mountaines were brought foorth, or euer the Earth and the World were made, thou art our God from euerlaſting to euerlaſting: thou turneſt man vnto duſt, and ſayeſt, returne ye ſonnes of Adam.* Rom.9.11. *Before the Children were borne, and when they had done neither good nor euill, that the purpoſe of God might ſtand, not by workes, but by the Caller: it was ſaid, The greater ſhall ſerue the leſſer; as it is written,* Mala.1.2.3. Iacob *haue I loued,* Eſau *haue I hated.* Iohn *13.18. I know whom I haue choſen.* Pſal. *135. 6. Whatſoeuer the Lord pleaſed, that did he in heauen and in earth, and in the ſea, & in all deepe places.* Rom.11.5.6. *There is a remnant left according to the election of grace. If it be of grace, then it is not now of workes: for then grace is no more grace. But if it be of workes, then it is now no grace: What then?* Iſrael *hath not obtained that which he ſeeketh; but the Election hath obtained it.* 2.Theſe.2.13. *We are bound to giue thankes alwayes to God, becauſe that God hath from the beginning choſen vs to ſaluation,*

through ſanctifying of the ſpirit: and through beleeuing of the truth, to obtaine the glory of our Lord Ieſus Chriſt Rom. 8. 30. *Moreouer, whom he appointed before, them alſo hee called. And whom he hath called, them alſo hee iuſtified: and whom he iuſtified, them hee alſo glorified.*

Now followeth the effect of Election, either in reſpect of the { *Elect*, or *Reiect*.

And firſt for the Elect.

THE *Elect*, whom God in his mercie hath ſaued for his righteouſneſſe ſake, and not for their deſertes, he guideth by the grace of his holy Spirit, as Rom 8. 14. *As many as are led by the ſpirit of God, they are the Sonnes of God.* Eſay 43. 7. *All thoſe that are called by my name, I haue created, faſhioned, and made for my honour.* Yet he leaueth them ſometimes vnto themſelues, that they may acknowledge the weakenes of their owne nature, as *Noah, Lot, Iacob, Dauid, Salomon, Peter*, and others; but neuer ſuffereth them to fall quite away: as appeareth Eſay 54. 8. *A little while haue I forſaken thee; but with great mercy will I take thee vp vnto mee. When I was angry with thee, I hid my face from thee for a little ſeaſon: but through euerlaſting mercy haue I redeemed thee, ſayth the Lord thy Redeemer. The Mountaines ſhall moone, and the Hilles ſhall fall downe; but my Louing kindneſſe ſhall not moone, and the bond of my peace ſhall not fall downe from thee, ſayth the Lord thy merciſull louer.* Pſalm. 37. 23. *The Lord ordereth a good mans going, and maketh his way acceptable vnto himſelfe: Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.* Pſal. 103. 10 *He dealeth not with them after their ſinnes, nor rewardeth them according to their wickednes: but looke how the Heauen is in compariſon of the Earth, ſo great is his mercy towards them that feare him: for he knoweth whereof they be made, and he remembreth that they are but duſt. He ſaueth their life from deſtruction, and crowneth them with mercy and louing kindneſſe.*

neſſe. Eſay 54.17. *Loe, this is the heritage of the Lords Seruants, and their righteouſnes commeth of mee, ſayth the Lord.*

The *Reiect*, hee leaueth to their owne ſelues, hardning their owne heartes, that hee may haue occaſion of iudgement againſt them. Eſay 57.20. *They are like to the raging Sea, that can not reſt, whoſe water ſometh with the myre and grauell: for they haue no peace with God. The Winde ſhall blow them fourth, and Vanitie ſhall take them all away: they are like to Duſt before the Winde, and like to the Chaffe in a Sommer floore.* Pſal. 73.4. *The Lord ſuffereth them to come in no perill of death, but they are luſty and ſtrong: they come in no danger like other folke, neither are they plagued like other men: And this is the cauſe that they be ſo holden with pride, and ouerwhelmed with crueltie; their eyes ſtrell with fatneſſe, and they doe euen what they luſt. They corrupt others, and ſpeake wicked blaſphemie: their talking is againſt the moſt higheſt. Tuſh (ſay they) how ſhall God perceiue it? is there knowledge in the moſt higheſt? Loe, theſe are the vngodly, and theſe haue riches in poſſeſſion.* Such were *Kaine*, the wicked mockers before the floode, *Cham*, the builders of Babel, the vncleane Citties, *Iſmael*, *Eſau*, *Pharaoh*, *Moab*, *Ammon*: The wicked oppreſſers, *Saul*, *Abſalon*, the Kings of *Iſrael*, and the Kings of *Babel*, *Antiochus* the vild, *Herod*, *Pilate*, and *Iudas* the traytour; and many others, who brought vpon themſelues iuſt cauſe of eternall condemnation. Pſa. 73.18. *The Lord hath ſet them in ſlipperie places, and caſteth them downe, and deſtroyeth them. Oh, how ſuddenly doe they conſume and periſh, and come to a fearefull end? Yea euen like as a dreame doth hee make their image to vaniſh.* Some foliſhly diſpute, Why God hath not ſaued all things, ſeeing he made all? they are anſwered, Ier. 12.1. *The Lord is more righteous then that he ſhould be diſputed with.* Ier. 18.6. *They are in the hand of the Lord, as the clay in the hand of the potter.* Rom. 9.21. *God maketh of one lumpe of clay, one veſſell to honour, & another to diſhonour. What if God, willing to ſhew his wrath, and to make his power knowen, ſuffer with long patience*

the

the veſſels of wrath appointed for deſtruction? What art thou that diſputeſt with God? Eſay 45.7. *It is I that created the light and the darkneſs, I make peace and trouble: euen I the Lord doe all theſe thinges. Woe be vnto him that ſtriueth with his Maker, the Pot-ſherd with the Potter. Sayth the Clay to the Potter, What makeſt thou? or, thy worke ſerueth for nothing? Woe be vnto him that ſayth vnto his Father, Why begatteſt thou? and to his Mother, Why bareſt thou? Thus ſayth the Lord, euen the holy one and maker of* Iſrael.

That their Sinne *is the cauſe of their* Condemnation, *and God not the author of it.*

Prouerbs 29.6. *The Sinne of the wicked, is their owne ſnare.* Eſay 50.1. *For your Offences, are you ſold: and becauſe of your Tranſgreſſion, is your Mother forſaken.* Eſay 59.2. *Their Miſdeedes haue ſeparated them from their God, and their Sinnes haue hid his face from them, that he heareth them not. They hope in vaine thinges, imagining deceit, and bringing foorth euill: they breed Cockatriſes egges, and weaue the Spiders webbe: who ſo eateth of their egges, dieth; but if one tread vpon them, there commeth vp a Serpent: Their deedes are the deedes of wickednes, and the worke of robberie is in their handes: Their feete runne to euill, they make haſte to ſhed innocent blood: All their counſels are wicked; harme and deſtruction are in their wayes, but the way of peace they haue not knowen. In their goinges there is no equitie, their wayes are ſo crooked, that whoſoeuer goeth therein, knoweth of no peace.* And this is the cauſe: *They looke for light, and loe it is darkneſſe: They grope like the blind vpon the wall, euen as one that hath no eyes: They roare like Beares, and mourne like Doues, looking for health, but it is farre from them; for their Offences are many, and their Sinnes teſtifie againſt the Lord. They will not confeſſe and acknowledge their Sinnes but doe amiſſe tranſgreſſe, and diſſemble againſt the Lord, and fall away from their God, vſing preſumptuous and traiterous imaginations in their hearts, caſting*

away

away equitie, truth, and righteouſneſſe: but the Lord holdeth him ſelfe by his owne power, and he ſuſteineth him by his owne righteouſneſſe. He putteth on wrath inſtead of cloathing, and taketh Ielouſie about him for a cloake. Like as when a man goeth forth wrathfully to recompence his enimies, and to be auenged of his aduerſaries. But vnto Sion hee is a redeemer, and of Iacob, which turne from their wickedneſſe he is a ſauiour, and hee will giue them an euerlaſting name that ſhall not periſh. Eſay. 57. 15. *Thus ſayth the high and excellent, euen hee that dwelleth in eternitie, whoſe name is the Holy one: I dwell high aboue, and in the Sanctuarie; and with him alſo that is of a contrite & humble Spirit, doe I pitch my habitation.* Pſal. 104. 35. *As for ſinners, they ſhall be conſumed out of the earth: and the vngodly ſhall come to an end.* Pſal. 59. 12. *For the ſinne of their mouth, and for the words of their lippes, they ſhall be taken in their pride: And why? Their preaching is of curſing, and lyes.* Pſal. 62. 4. *Their deuiſe is onely how to put him out, whom God hath exalted: their delight is in lyes; they giue good words with their mouth, but curſe with their heart.* Pſalm. 69. 26. *For they perſecute him whom the Lord hath ſmitten: and they talke how they may vexe him, whom hee hath wounded.* 2. Theſ. 2. 11. *Therefore ſhall the Lord ſend them ſtrong deluſions, that all they might be damned, which beleeued not the trueth, but had pleaſure in vnrighteouſnes, and obeyed not the Goſpell of our Lord Ieſus. With euerlaſting damnation ſhall they be puniſhed from the preſence of the Lord, and from the preſence of his power.* Pſal. 51. 4. *That he may be iuſtified in his ſayings, and cleare when he iudgeth.*

That in the fulneſſe of time, all ſhould be brought vnder one head. } Epheſ. 1. 10.

FVlneſſe of time, is here taken for the time of Chriſts death, whoſe death ſhould accompliſh the ceremony and oblation, and breake downe the wall betweene the *Iewe* and

the *Gentile*. When men ſhould looke no longer for ſaluation onely from *Ieruſalem*, but ſhould praiſe God euerie where, their hearts being aſſured, that they were members of *Chriſt* the head. The *Heathen* not taking notice of this, could neuer come to ſaluation. The blind *Iewes* not marking this, ioyned with *Chittem* in the ſecond degree (which are the *Romanes*) to crucifie *Chriſt the King the moſt holy*: becauſe hee teſtified of himſelfe, that he was that *Day Starre* which was to appeare: That *Scepter* that ſhould daſh all the ſons of *Seth*: The *Ladder* by whom the Angels of God aſcended and deſcended: *Shileh, Emmanuel*: the *Lyon* of the tribe of *Iuda*: *The Roote of Ieſſay*: *The ſtone* which the builders refuſed: *The true Manna*: That *Spirituall Rocke*, that would giue waters of Life: The *True Bread* that came downe from heauen: *Hee* vnto whom the crowne and Diademe did belong *Michael*, who thought it no robbery to be equal with God: The *Stone* that ſhould punne *Nebuchadnezzars* Image to duſte: *Palmonie the ſecrete Numberer*: *Hee* who wayeth, numbreth, and deuideth: the *Great Sheepheard* of his ſheepe: The *True Vine*, from whoſe ſides doth proceede wine of euerlaſting life: *Hee* that came to do the will of his Father: Iohn. 4. 10. *Hee that met with the woman of Samaria at Iacobs well*, to whom he promiſed euerlaſting water: The *Stumbling blocke* to the *Iewes*: The *Light* to the *Gentiles*: The *Eye* to the blind, and an *Helpe* to the lame: For that is his name *God is my ſtrength & my righteouſnes, &c.* Wherfore he hath made them *Vagabonds* ouer the whole earth, and hath brought that *Abhomination* of *deſolation* vpon them, whereby their Citie and Sanctuarie is deſtroyed: And why? becauſe they would not know the *Fulneſſe of time*, the day of ſaluation. *The Crane, the Swallow, and the Turtle Done, doe know their time, but my people will not know the time of my comming, ſaith the Lord.* Alſo our Sauiour Chriſt ſaith, *Woe be vnto you Scribes and Phariſes, Hipocrites, you can*

diſcerne

diſcerne the wind & the weather, but you know not the time of the comming of the ſonne of man: which they might haue knowen from *Dan.9.24.* where the Angel *Gabriel* ſaith: *70 Seauens*, or 490. *yeeres are determined for the death of Chriſt the King the moſt holy, to finiſh ſinne, to reconcile iniquitie, to bring in Iuſtice, to ſeale the viſion & prophet, and to annoint the Moſt Holy.* By which we are conſtrained highly to eſteeme of the knowledge of the times: for they are of as great force to the vnderſtanding of the Bible, as the ſtarres are in the heauens for giuing of light. No part of the Bible, but conſiſteth of time, place, or perſon. If of time, as one third part; then the knowledge thereof is to be imbraced, and in no reſpect to be deſpiſed, as lightly regarding the vſe thereof: leaſt ſtriuing for darknes, we become children of darknes, & ſo loſe the light of eternall life; as the *Ieewes* and *Romanes* did, whoſe recompence hath followed: The one depriued of their earthly glorie; the other aduanced to glorie, to be a ſtaine of eternall damnation.

In the begining was the word, &c. Iohn. 1. 1.

THeſe words, *In the beginning*, are the firſt wordes in the old Teſtament, whoſe firſt word in the Hebrew is *Bara*, which conſiſteth, according to the Hebrew, of three letters, which cloſely conteine in them *Father, Sonne*, and *Holie Ghoſt*: as ב for *Ben*, which ſignifieth *Sonne*; א for *Abba*, which is *Father*; and ר for *Ruach Hakodeſh*, which is the *Holy ſpirit*. Thus the Trinity is cloſely contained in the firſt word; but in the firſt verſe, is expreſſed in open wordes. *In the beginning God made heauen and earth, and the ſpirit of God mooued vpon the waters: and God ſaid, Let there be light.* This is expounded, *Iohn 1. 1.* in theſe wordes. *In the beginning was the Word, & the Word was with God, and that Word was God:* ſhewing that *Word*, in this place, is taken for the *Sonne of God*, by whom he made the world: as

Iohn. 1.3. By him were all things created. And *Heb. 1. 2. God made all things by his Sonne, who ruleth all things by his mightie power.* Wherefore *Christ* in the dayes of his flesh, chose the trade of a *Carpenter, Iohn 6. 42. Math. 13. 55.* And in *Esay. 43. 10.* It is sayd, *This record you must beare me your selues, saith the Lord, that I am God, and euen he I am from the beginning. I doe the worke, & who shall let it. Thus saith the Lord the holy one, our redeemer.* Wherein is distinctly expressed *Father, Sonne,* and *Holy Ghost.*

He was the Light, and that Light was the life of man. } Iohn 1. 4.

Life and *light*, is not here carnally meant, but spiritually. To which two thinges, *Aarons* Iewell of *Urim* and *Thummim*, had a full relation: *Urim*, signifying **Light of the mind**: *Thummim*, **Perfection of vertue**; which bringeth life to the soule. As *Iohn. 1. 9. Christ is the true light that lighteneth euery man. And hee that abideth in this light hath euerlasting life. 1. Iohn 1.5. God is light, and in him is no darknes at all. If wee walke in light euen as he is light then haue we fellowship with him, and the blood of Iesus Christ shall giue vs life, and cleanse vs from our sinne. We the gentiles were darknes; but now are light in the Lord. Ephes. 5. 8.* The vnderstanding of the stories of the Bible doth giue a great light to the mind of man, and the practise giueth life vnto euery one that embraceth them: as *Deut. 8.3.* and *Mat. 4.4. Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* The despisers of religion continue in darknesse, and light to them is death: as *1. Iohn 2.9. He that saith hee is in light, and hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth; because the darknesse hath blinded his eies, 1. Iohn 5.11.* But *God hath giuen vs eternall life, and that life is in his Sonne*; who *layed downe his life for his Sheepe*, Iohn 10.15. Wherefore, *while wee haue light, let vs walke & beleeue in the light, that we may be the children of the light.* Iohn 12.36.

The

The firſt Adam was made of the Earth, earthly. &c. } { *The ſecond was made a ſoule, giuing life. &c.*

HEre, before the compariſon betweene *Adam* and *Chriſt*, we are to conſider the Creation, wherein we are to vnderſtand the Creation of the Heauen, Earth, and Sea, & all the hoaſt of them; which doe conſiſt of Wightes viſible and inuiſible: Inuiſible, as Angels: Viſible, as Sunne, Moone & Starres, Fiſhes, Fowles, Plants, Hearbs, Graſſe, Beaſtes, and ſuch like, which God created before he created *Adam*, by *Chriſt* for *Adams* ſake; becauſe he purpoſed not to take the nature of Angels, or of any other creature, but of *Adam*; and that he might be knowne in his power and louing kindneſſe to *Adam* by his workes. For he fore-purpoſing to make *Adam* both King and Father of all the Earth, would not haue his wittes entangled with cares for this life, but to haue his affections ſetled on heauenly things, that he might continue holy and blameleſſe before him: as Mat. 6.25. *Take no care what you ſhall eate, or what you ſhall drinke; nor yet for your body, what rayment you ſhall put on. Behold the Fowles neither ſow, nor reape, and your heauenly Father feedeth them. Are yee not much better then they? How much more then ſhall he doe the ſame for you? For he knoweth yee haue need of all theſe thinges. But firſt ſeeke the Kingdome of God, and his righteouſneſſe*, Math 6.33. For no mans life ſtandeth in the abundance of thinges which he poſſeſſeth.

Now followeth Adams creation.

HEe was made the ſixt day (as it is gathered in September) of the duſt of the earth vpon Mount *Moriah*; which is a Mountaine adioyning to the gates of the Garden of *Eden*; into which Garden hee was put to dreſſe it,

about ſixe of the clocke in the morning, as we account, when men commonly goe to labour, as ſhould appeare by the *Pſal.104.23.* where it is ſaid, *Adam goeth forth in the morning to his labour.* This is not particularly meant of *Adam*, but generally of all men; no doubt alluding to the time of *Adams* creation. Hee had dominion giuen him ouer all things, and witte like to an Angell to giue names to all Beaſtes, & free libertie to eate of all the Trees in the Garden, *The Tree of knowledge of good, and ill,* onely excepted. As if God ſhould haue ſaid vnto him, (as *Moſes* afterwardes ſayd to the Children of *Iſrael.*) *I ſet heere before you life and death, eate of the one, and liue; and eate of the other, and die eternally.* Yet could not he be content with this glorious eſtate, but did eate of the forbidden Fruite (by the perſwaſion of the Woman which God framed out of *Adams* Ribbe, and ioyned to him to be an helpe for him) before they had continued in Paradice one day, (as it is written Pſal.49.20. *Adam being in honour, continueth not a night, but is like to the Beaſtes that periſh,*) which Woman was deceiued by the ſubtiltie of a *Serpent*; that is, of the *Deuill* ſpeaking in a *Serpent*; which Beaſt was fitteſt to poſſeſſe to the deceiuing of her, becauſe he excelled all other Beaſtes in the Field in witte. For if an *Aſſe* had ſayd ſo much to her as did the *Serpent*, it is very likely ſhee would haue examined the cauſe further: But hee hauing once been an Angell of light, but not keeping his firſt originall, being throwne downe from Heauen, continuing his knowledge, though he loſt his vertue, was not to ſeeke either for meanes, matter, or oportunitie, enuying their eſtates, to bring his murtherous purpoſe to paſſe, (for ſo is he called the *Serpent*, the old *Deuill*, or *Satan*, who was *a Murtherer from the beginning,*) but knowing the prohibition, commeth to the Woman, ſaying: *Yea, hath God ſaid, yee ſhall not eate of euery Tree in the Garden?* To whom the Woman anſwereth, ſaying: *Wee may eate freely of the fruite*

Apoc.12.12. Iohn 8.44.

of

of the Trees of the Garden; but as for the Tree in the middeſt of the Garden, God hath ſayd, Yee ſhall not eate of it, nor touch it, leaſt happily you die. Out of which ſpeaches, the *Serpent* (being a Ramping and a roaring Lyon, going about ſeeking how he might deuoure her,) quickly ſucketh aduantage, finding her to haue digreſſed from the wordes of the Commandement, adding thereto a tricke of his owne head, ſayth to the Woman: *Yee ſhall not die at all; but, you ſhall be as Gods, knowing good and euill.* In that hee ſaith, *Gods*, hee meaneth not the true God, (for whatſoeuer hee ſpeaketh, is to be taken in the worſt meaning that can be made of it,) but he meaneth, you ſhall be in the ſtate of Damnation as *Deuils*, which are called *Princes*, *Gods* of the World: And likely enough that hee touched the Fruite, becauſe ſhee added to the commandement, the word *touch*.

Now the Woman beholding the fruite, that it was { Good to eate. / Pleaſaunt to the eyes. / A tree to be deſired to get knowledge.

She { tooke of the fruite, did eate, gaue alſo to her husband, & he did eate. } { *Theſe 3 properties about, are expounded in Iaba.* } { Wantonnes of the eies. / Luſt of the fleſh. / The pride of life.

By reaſon of which ſinne, *Adam* and *Eue* ſeeing their owne nakedneſſe, ſowed figge-tree leaues together, and hidde themſelues from the preſence of God, among the Trees of the garden, their ſoules beeing then in the ſtate of *Damnation*, with a light ſhining in darkneſſe, but their *Darkneſſe* not comprehending the ſame, ſhewing thereby the weakneſſe of their nature, and of their poſteritie, God but a little leauing them to their ſelues, that when they had ſinned, they had rather hide themſelues in *Darkneſſe*, and ſeeke to ſtockes and trees that haue no helpe in them, than to God that made them. But *Dauid* afterwards being clothed with the ſpirit of wiſedome and vnderſtanding, acknowledgeth the power of God to ouer-reach the compaſſe

compaſſe of mans vaine imagination, when he ſayth: *Whither ſhall I flie from thy preſence? If I take the wings of the Morning, and flie to the vttermoſt partes of the World, thou art there. If I climbe vp to Heauen, thou art there, If I goe downe to Hell, thou art there alſo.* For God who made the eye, ſhall not he ſee all the dwellers vpon the earth? who hath weighed all men in a ballance, numbring the dayes & verie haires of the head, diuiding to euerie one their double portion according to the fore-purpoſe of his election, being a righteous Iudge, ſparing not the perſon of *Adam*, though he were a King, and the ſtateliest King that euer ſhould be, but calleth him to account in the coole of the ſame day wherein he was created and fell, puniſheth him, though not according to the deſert of his tranſgreſsion, like a mercifull Iudge that would ſaue, & as a Father that pittieth his owne child, knowing wherof he was made, and that he was but duſt, ſayth to *Adam, Woat haſt thou done?* and leauing him to conſider of his ſinne, goeth to the woman in like tenderneſſe, ſaying, *Woat haſt thou done?* as if he ſhould haue ſaid, Oh daughter, haue I made the heauens & the hoaſt therof, that is, Angels, Sun, Moone, and Starres, &c. to be thy ſeruants; and the earth, and all that therein is, to be obedient to thy call, breathing into thy noſtrils life, whereby thou becameſt a liuing ſoule in the image of God; that is, in righteouſneſſe and true holyneſſe to be a temple, and a Tabernacle for the holy of the holyeſt to dwell in; and haſt thou defiled the ſame with fond luſts, regarding the wordes of the *Serpent* the *Father of lyes*, not reſpecting my power and my ſeueritie, that as I made thy body and ſoule, ſo I could deſtroy the ſame; whereby thou haſt purchaſed the execution of my law eſtabliſhed at thy creation, to thee and thy husband: what haſt thou done? But God hauing examined the matters, and finding them both guiltie, and the malice of the *Serpent* to bee the cauſe of their guiltineſſe, neuer

ſtayeth

ſtayeth iudgement, nor vouchſafeth once to reaſon the matters with him, but preſently curſeth him, and puniſheth *Adam*, and the woman, and curſeth for their ſakes the earth, plants, and whole courſe of nature, and made them of obedient ſeruants, rebellious enemies to *Adam*, and his poſteritie. And becauſe *Adam* was not deceiued, but the woman became into the tranſgreſsion, he maketh her will ſubiect to the deſire of her husband, increaſing her ſorrowes & her conceptions. Thus he chaſtiſeth them, but giueth them not ouer, but pronounceth to the woman a ſhort, but a pithy ſentence, *That the ſeede of the woman ſhould breake the head of the Serpent*. That is to ſay, I will cauſe one to be borne of the *Womans ſeede*, which ſhall ſubdue the *Diuell*; and the *Diuell* ſhall doe his endeauour to trip vp his heeles, by tempting him.

The particulers wherof, *Adam* neglected not to examine: and the Woman likewiſe vnderſtanding from hence, duly marking and imbracing the ſame, that God had a purpoſe to ſaue her, gathereth from theſe wordes, matter enough to ſaue her, and all the world after her, which receiue like comfort of the ſame Promiſe: For ſhe rightly vnderſtood that this *Seede* muſt needs be *Chriſt*, who muſt come and take *Adams* nature vpon him, who ſhould be ſubiect to death, that hee might ouercome him that had power of death: For ſhe knew, and ſo did *Adam*, that if euer man, being but onely man, might worke his owne redemption, himſelfe was likelieſt to haue done it, becauſe he was the chiefeſt of all the men that euer ſhould be in the world. But *Adam* beeing the goodlieſt man, and not able to doe it him ſelfe, hee knew it muſt needs be God, who muſt appeare in the ſimilitude of *Adams* nature, and ſuffer death, that hee might riſe againe to ſit at the right hand of his Father, to make interceſsion for the Sonnes of *Adam*: They both, the Man and the Woman, embracing this, obtained the fauour of God; and

Adam called his Wiues name *Euah*, that is, Life: to ſhew, that whoſoeuer beleeued as ſhe beleeued, ſhould be partakers of eternall life: as it is written Rom. 10. 9. *Whoſo confeſſeth with his mouth, and beleeueth with his heart, that Ieſus Chriſt is the Sonne of the liuing God, hee ſhall be ſaued.*

But *Adam* and *Euah* were driuen out of Paradiſe, and Cherubines where ſet to keepe the way of the Tree of life: and they were cloathed with Skinnes, as it ſhould appeare with the Skinnes of Beaſtes, (to ſhew their beaſtlineſſe) which God for them had ſlaine, to offer for ſacrifice, to teach them the vſe thereof. For no doubt God would not deſtroy the beaſtes to haue them ſpoyled, ſeeing that *Adam* was not to eate any. And wee ſee that *Kaine* & *Abel* offered ſacrifices, as being taught from *Adam*: whoſe ſacrifices were of two ſortes. *Abel* offered (as appeareth) in ſinceritie of religion. The other for outward ceremonie voyd of true religion. Wherefore to *Abel* and his offering God had reſpect, but to *Kaine* and his offering hee had no regard. Wherefore *Kaine*, being poſſeſſed with the *Poyſon* of the *Serpent*, enuied *Abel*, becauſe his workes were good and his owne euill; and killed him; and being asked of God why hee had ſlaine his brother, in ſteede of asking pardon of God, hee ſaid, that *his fault was greater then that Gods mercie could forgiue it.* Againſt whom, Saint *Auguſtine* cryeth vehemently, that by how much leſſe the mercie of God could be inferiour to the fault of *Kaine*, ſeeing that to forgiue, is a thing proper to God; and to reuenge and puniſh, is farre eſtranged from his nature: by ſo much more great was the offence of *Kaine* in the wordes he ſaid, then in the murther he did; ſeeing that by the ſtroke of the Sword, hee tooke away but the life of his Brother; but by the blaſphemie of his tongue, he gaue death to his owne ſoule. To kill his Brother, was euill done; but to diſpaire in Gods mercie, was euen a tranſgreſſion of the *Diuell*: For more do we offend

God

God to eſteeme him without mercie, then in any other ſinne we commit againſt Man. For which, God curſeth him, giuing him a marke of a guiltie Conſcience, alwayes accuſing him of ſinne againſt God, and inhumanitie againſt Nature. Wherevpon he goeth vp & downe wandring as one finding no reſt or peace, like an excommunicate perſon, from the place of true Religion, into the land of *Nod*, which ſignifieth, **Fugittue.**

This *Kaine* was the eldeſt Sonne of *Adam*, whom hee named **Poſſeſſion**, for ſo doth *Kaine* ſignifie; as if he had gained a goodly Poſſeſsion. But ſeeing what might be the comfort of ſuch Poſſeſsion, he calleth his other Sonne *Abel*, that is, **Vanitie**; to ſhew, that if a man haue neuer ſo large Kingdomes or Poſſeſsions, or be neuer ſo nobly borne, as *Kaine* was, (except the Sonne of God) it is all but *Vanitie, and vexation of minde*. It is not to be vnderſtood that *Adam* had now no more Children but *Kaine* and *Abel*; for doubtleſſe *Adam* had many more Children, as may appeare by *Kaines* Storie: For it is ſayd, that *Kaine departed into the land of* Nod, *and knew his Wife*, which muſt needes be *Adams* Daughter, and married before the murder: for we are not to thinke that *Adam* would afterward haue beſtowed his Daughter vpon a Reprobate. The holy Ghoſt nameth onely three of *Adams* Sonnes, *Kaine*, *Abel*, and *Seth*, to make a proportionable number anſwerable to the number of the letters of the wordes of the Holy tongue, or the tongue of *Adam*: For vpon three letters, doth euery word in that tongue conſiſt.

Kaine doth repreſent the afflicters of ſuch as in this life eſteemed the World, and the pleaſures thereof, *Vanities*, which is *Abel*. And *Seth*, whoſe name ſignifieth **Settled**, or **Foundation**, to ſhew the aſſurance of his Fayth in the Promiſes of God, to the confirming of our Fayth: which was, that from him muſt come that *Seed of the Woman, that ſhould bruſe the head of the Serpent*. This ſentence they and

wee, and all the World, were and are bound to take notice of. For this we ought to know and beleeue ſo aſſuredly, that wee might ſhew our ſelues ſetled vpon a ſure Foundation, not vpon Sandes, where Sea and Wind may ouerthrow vs; but vpon the *Rocke* Chriſt Ieſus, that our building may remaine as the Mount *Sion*; and as the heauenly *Ieruſalem*, which is builded foure ſquare of three foures of precious Stones, that howſoeuer wee be toſſed with afflictions of this life, we may ſtand firme, acknowledging *Iehouah* to be the one true and euerlaſting God, *Father, Sonne*, and *Holy ſpirit*; and that his mercie is like to eternall Mountaines that cannot be remooued, wherewith he loued vs vnto ſaluation, before the foundation of the World.

Thus duely conſidering his Power and Wiſedome in the particular actions of the Creation, *Adams* fall, the Promiſe of eternall life; *Adams* Fayth, and his Sacrifices the ſhadowes of our Redemption; the Seauenth day, and the vſe thereof; wee ſhall ſpend our dayes in beholding our end, and neuer doe amiſſe: ſorrowing with a godly ſorrow as *Enoſh* (whoſe name ſignifieth [illegible]) did: For as in our dayes, ſo in his, men fell from the true Religion of *Adam*, of *Seth*, and other Godly men which were then aliue, turning the grace of God into wantonneſſe, marrying Wiues of *Kaun* poyſoned ſeed, reſpecting Beautie, and other outward giftes, rather then Vertue: not remembring their Grandmother *Euah*, that for beholding the Beautie of one forbidden Fruite, commending it to *Adam* for the pleaſantnes of the *Taſte*, and the vnlawfull deſire that ſhe had of diueliſh *Knowledge*, not long before was driuen out of *Paradiſe*: whoſe bleſſing of Procreation, was ioyned with ſorrow of Conception: Whoſe innocent Soule by breaking but one Commandement, became guiltie of eternall death, & loſt the whole glorie of *Paradiſe*, and was driuen out into Mountaines,

as

as not worthy to enioy the benefite of the *Tree of Life* in the Garden of *Eden*. But *Enoſh* being a Godly man, and knowing that the fruites of worldly ſorrow are likewiſe eternall Death; and of Godly ſorrow Repentance (which word ſignifieth a changing of Iudgement from Ignorance to true Knowledge, to the renewing of the ſpirit) nameth his Sonne *Kenan*, **Contrite**, or **Repenting**, or a looking backe into their impieties, deteſting their vaine conuerſation, to the killing of ſinne in him ſelfe, and to the imbracing of righteouſnes. For it is not onely required of a man to eſchew euill, but withal to do good: to flie darkneſſe, if we will enioy the light: to follow the right way, if we will not erre: to auoyde the myre & durt, if we will be cleane and without ſpot: and forbeare to be euill, if we will begin to be good. For it is not enough for a Valiant man to doe what he may, but alſo he is bound to attempt nothing but what he ought. And as repentance is the fruit of godly ſorrow; ſo thankfulnes to God for deliuerances from like trials, proceedeth from Repentance: Therefore *Kenan* the **Contrite**, nameth his ſon, *Mahalaleel*, **Vp praiſe God**: which none can doe effectually, without a lowly minde, ſanctified firſt by Grace, by the ſubduing of the fleſh. *Mahalaleel* knowing that ſuch fruite is required of ſuch a tree, nameth his ſonne, *Iared*, the **Lowly**: which giftes of grace, God beſtoweth vpon ſuch onely as he accepteth vnto himſelf; as it is written: *Bleſſed is the man vnto whom God imputeth not his ſin, &c.* So that a man hauing thus purged himſelfe from the iniquitie of wicked men, marking the rules of Gods eternall Wiſedome, *He ſhall be a veſſell ſanctified vnto honour, meete for the vſe of the Lord, 2. Tim. 2. 21.* Therefore *Iared* the **lowly**, nameth his ſonne, *Henoch*, the **Holy**. Now God commanding al men to direct their ſteps by the ſtraight line of his word, firſt layeth downe his will, what we ought to doe to pleaſe him: and then inducceth vs thereunto, not onely by hope of eternall life, but

promiſeth vs in this life long and happy dayes, as in the eternall Law is expreſſed: *Loue God aboue all, and thy neighbour as thy ſelfe, that thy dayes may be long in the land which the Lord thy God giueth thee, &c.* *Henoch* therefore being aſſured of the infinite mercies of God towards him and his ſeed, by fayth ſtill beholding (as in a glaſſe) the Redemption by the Sonne of God, the ſumme of all ſaluation, nameth his ſonne, *Methuſhelah*, **Long life**, or **Speare-death**: For euen as the poynt of a Speare keepeth off that which would otherwiſe deſtroy; euen ſo *Methuſhelah* kept away the Flood a long time from drowning the World. But becauſe men ſhould not thinke that any liueth without calamities, leaſt outward happines ſhould make men to forget God; *Methuſhelah* hauing heard his fathers, and himſelfe alſo (being a Prophet) preach of the deſtruction of the World by the Flood, calleth his ſonne, *Lamech*, that is, **Stroken, or Heart-wounded**: which is to be vnderſtood that in reſpect that he being neere thoſe times of dangers, many of his poſteritie were like to be drowned, not onely in the ſlood, but eternally tormented, for ioyning with the wicked mockers, which deſpiſed the preaching of the Fathers. But although God throweth mens conſciences downe for a while with griefe of other mens iuſt puniſhment, yet he rayſeth them vp againe, giuing them hope of his aſſured Promiſes, and a ſweete comfort of eternall life. *Lamech* being thus ſtrengthened with the fayth of his Fathers, ayming ſtill to the ſentence of Saluation pronounced in Paradiſe, calleth his ſonne, *Noah*, **Reſtorer, or Comforter**, ſaying: *This Sonne ſhall comfort vs, concerning the ſorrow of our hands, and concerning the earth, which the Lord hath curſed.* Wherein he ſheweth that he both looked backward to the Creation, & forward to the Redemption by Chriſt, *The Seed of the Woman, that ſhould bruſe the head of the Serpent.*

Thus much for the vſe of the names of the ten Fathers before the Flood in generall.

Now followeth the liues and deaths of the Fathers in particular: and firſt of Adam.

There is a great doubt made of the time of the yeare of Adams Creation, and of the day of his fall: and is refuſed as a thing vnprofitable to be knowne, and Vnpoſſible to be prooued.

Firſt for the time of his Creation.

IT is certaine hee was created in September, at the time that Fruits be ripe; which is at the fall of the Leafe: And that was the fitteſt time, ſeeing in the courſe of Nature, there was no fitter time to expreſſe the nature of *Adams* fall. And as the fall of *Adam* was anſwerable to the fall of the Leafe, becauſe by his fall, death was brought vpon all: So the death of *Chriſt*, beeing contrary to *Adams* fall, becauſe it brought life to all; the fitteſt time to reſemble this life in the courſe of Nature, was the Spring: Therefore *Chriſt* dyed at the Spring, to deliuer vs out of the ſpirituall Priſon, when as all thinges ſhew them-ſelues to be deliuered out of this earthly layle.

Now for the day of Adams fall.

IT was on Fryday, the ſixt day; the day of *Adams* creation, at the time of eating: For we doe not read that euer *Adam* did eate, before he did eate of the forbidden fruite. Therefore when by the ſtorie, the time of eating cannot be ſeperated in time, reaſon ſheweth vs to ioyne them in time: For, *Satan was a murderer from the beginning*; and wee

must

muſt bring it from the beginning as neare as can be, not croſsing any Scripture. The ſearching of this matter, is not of ſmall importance: For from the true vnderſtanding of the Creation, we ſee the clearenes of the Redemption; and not marking the Creation aright, is the cauſe of much folly: and they that miſſe of the lawes of Creation, are ſure to miſſe of the lawes of Redemption: and *Moſes* making mention of many Times, hee would not haue omitted the time of the Fall, except it had been done preſently after the Creation: therefore *Adams* fall, muſt needs be layd as neere the beginning as may be, not croſsing the Storie. The bare Narration ſheweth, that no famous action went betweene the Commandement and the Fall. And the ſhortneſſe of the time, doth ſhew the force of the Aduerſarie. Beſides, it is a great ſinne to ſay, that any man, except *Chriſt*, could fulfill perfectly any one poynt of the Law: for thereby we darken the glory of *Chriſt*, and prooue him not to haue performed the whole Law.

If *Adam* had continued vntill the Sabaoth in his innocencie, no doubt he would haue kept a perfect Sabaoth. And if he had kept a perfect Sabaoth, he had performed ſome part of the Law, and thereby been partaker with *Chriſt* in the worke of our Redemption.

Againe, if *Adam* had continued in the image of God, which is in righteouſneſſe and true holineſſe, vntill the Sabaoth, he would haue performed the ordinances of the Sabaoth; which was, to eate of the *Tree of life*: for God after his fall, ſetteth *Cherubins* to keepe the way of the *Tree of life*, leaſt *Adam* eating, ſhould liue for euer. Whereby it appeareth, that if he had eaten thereof before, he had not fallen. Therefore it cannot be, that *Adam* continued perfect vnto the Sabaoth.

And further it is written, Pſal. 49. 20. *Adam beeing in honour, continueth not one night, but is like to the Beaſtes that periſh.*

Cedrenus

Cedrenus a *Greeke* writer, sayth; That *Adam* fell the sixt day of the first weeke.

Saint *Augustine* sayth; The Woman straight way after her creation before she accompanied with *Adam*, became into the transgression: otherwise *Kaine* had been conceaued without sinne.

Theophilact vpon *Matthew*, sayth; That as Man was formed the sixt day, and did eate of the Tree the sixt houre: so *Christ* reforming Man, and healing the fall, was fastned to the Tree the sixt day, and the sixt houre.

And in the storie of the Creation in *Genesis*, presently after the fall, *Moses* speaketh of the Redemption. And without we compare the Creation with the Redemption, we misse of all: For *Adam* to be compared with *Christ*, is the summe of all. And wherefore should all the actions of the Redemption be accomplished in such rarenesse, except to be answerable both to the fall, and to the time of the fall? Wherefore it is needfull we should know our thraldome, if we will receiue comfort by the Redeemer, thus.

First, *Christ* the Restorer, was borne of a Virgin: Why? Because by a Virgin, destruction came to the world.

Chrysostome compareth *Eue* and *Marie* togeather thus. *Eue* being a Virgin, hearing the wordes of the *Serpent*, and beleeuing them, brought foorth Death. The Virgin *Marie* hearing the wordes of the Angel *Gabriel*, and beleeuing them, brought foorth *Life*.

Againe, why should *Christ* die on the sixt day, rather then on the fifth, or fourth? And why was there darkenesse vntill the coole of the day, rather then till the Sunne setting? But to make the Redemption answerable to euerie part of the Fall: because God, according to the secret counsell of his owne will, before the foundations of the earth were layd, would make the art of Saluation so easie, and the harmonie of the Bible so tunable, that no musicke

in the world can be more pleaſant to the eare, then the meditation of the loue of God towardes vs in *Chriſt*, is comfortable to the heart of man. Therefore, the meditation of *Adams* fall, and the victorie of *Chriſt*, ought to be continually in our mindes.

930. *Adam dieth.*

THe *Hebrewes* deſcant very ſtrangely vpon the Arithmeticke of *Adams* yeares which he liued; which were 930. vpon a ſentence in the 24. of *Iob*, where it is ſayd: *All the dayes of man vpon earth, are but a ſhadow:* as if hee ſhould ſay, All the dayes of *Adam* are but *Abel*; for, *Adam* in Hebrew ſignifieth Earth, and *Abell* ſignifieth ſhadow, or vanitie: Whereby we are taught, that from the Earth we came, and to the Earth we muſt returne againe, according to *Gen. 3. 19.* Wee are alſo to vnderſtand from hence, that although God deferre his puniſhmentes, yet hee is mindfull of his promiſes: for not one tittle or iod of his Word ſhall paſſe; as appeareth in *Adams* death, which God before had promiſed, and was accompliſhed, though it were 930. yeares after. Wherefore, howſoeuer we be ſetled on the pleaſures of this life, or be aduanced to thrones of Maieſtie, as *Adam* was, we are to know, that it is but a Steward-ſhip beſtowed vpon vs for a ſeaſon; and that in this world, we are to looke for no abiding place: for we are but Graſſe, we are conſumed as Smoake, our dayes come to an end. A thouſand yeares in Gods ſight, is as yeſterday: He turneth *Adam* to duſt, and ſayth, *Returne to duſt yee ſonnes of Adam.* He bringeth our yeares to an end, as it were a tale that is told. Wherefore let vs pray to God with *Moſes, To teach vs to number our dayes aright, that we may apply our hearts vnto Wiſedome.*

Adam commeth ſhort of 1000. yeares ſo much, as is the dayes of mans life.

Iared

Iared, *Methuſhelah*, and *Noah*, ouer-reached *Adam* in long life, becauſe of the power of the word of God. Hee died about Mount *Moriah*, where he was made. He liued till he ſaw many Kings, he himſelfe the greateſt: and vntill he had erected a ſtately gouernement, & taught them humane artes: who was fitteſt to doe it, being a King to commaund whom he would, and what he would, and hauing witt excelling all the men in the world And as in a Princes court it is requiſite to haue Noble men ſome higher and ſome lower, and men of all degrees; ſo *Adam* liued till he might haue a ſtately Court.

Now if a King ſhould commaunde a Diuine to make *Adams* Will from his Storie, he would make it in this ſort. *O my Sonnes, gather you togeather, and harken vnto the wordes of your Father* Adam, *the laſt that euer he ſhall ſpeake vnto you. I was voyde of ſaluation, and enioyed not happineſſe, by diſobeying: which diſobedience I then practiſed, when I harkened to the perſuaſion of* Heua, *and did eate the forbidden Fruite. I then felt the heauie iudgementes of God againſt ſinne, and ſaw my nakednesſe, whereof I was aſhamed. Thereby I brought death vpon all my poſteritie: which Curſe had continued, if the Mercie of God had not remooued it, by offering a Bleſſing in the Seede of the Woman. I haue ruled you all the dayes of my life as a Father, that you may learne to chooſe Gouernours, which reſemble Fathers in behauiour. I haue inſtructed you to loue & obey their gouernment: you muſt know, that as my ſaluation reſteth vpon beliefe in the Seede of the Woman, ſo muſt yours. But the houſe of* Kaine *deſpiſing this, and killing* Abel, *a figure of him who by dying ſhall ouercome the power of the* Serpent, *will cauſe the Flood to deſtroy the earth. Few ſhall embrace this Doctrine: for though eight be ſaued by the Arke, yet ſeuen onely ſhall keepe ſincerely the beliefe in this Promiſe of the Seed of the Woman. My dayes haue been long, with the reſt of your Fathers; but the end of all fleſh is come vpon mee: for out of the Earth I came, and to the Earth I muſt returne.*

Now compare Christ with Adam.

The first *Adam* was made a soule hauing life, of earth, earthly: therfore by the earthly one, came	Disobedience. Sinne. Iudgement. Condemnation. Death.		The second *Adam* was made a spirit giving life from heauen, heauenly: Therefore by the heauenly one, came	Obedience. Grace. Forgiuenesse Iustification. Life.	
Adam	was created on the first day, & did eate of the tree the first houre.		*Christ*	Reforming man, and healing the fall, is fastened to the tree the first day, and first houre.	
	Was made a man without a Father.			Was made a man without a Father.	
	made not inferior to the Angelles: lost all.			Made lower then the Angels, is crowned with glory, & all the Angels worship him being man; whereby we may know the world was made subiect to man.	
	Was tempted.			Was tempted.	
	lost saluation at the time of eating.			Brought saluation to all, at the time of eating.	
	Was made Ruler of the world, and did not hold it.			Was made Ruler of the World, and did hold it.	
	Did fall in the Garden.			went into a garden to recouer *Adams* fall in the garden.	
	His soule was in darknes from the first houre vntill the ninth houre.			when he suffered, caused darknesse to couer the whole earth, from the first houre, till the ninth houre.	

Adam

	By breaking one Commandement, loſt all.		By fulfilling all the Commandementes, brought life to all.
	Was called to accompt the ninth houre.		At the ninth houre yeeldeth vp the ghoſt, & goeth to giue accompt to his Father.
	Was debarred of the Tree of life.		Is the true Tree of life.
Adam	Was driuen out of Paradiſe.	*Chriſt*	on that day, openeth Paradiſe to the poore Theefe.
	Was the head of his Wife.		The Head of the Church.
	was a { King. Prophet. Sacrificer.		was a { King. Prophet. Sacrificer.
	Liued 1000. yeares wanting 70.		Was borne 70. yeares before 4000.

Becauſe theſe two Tables conſiſt onely of Numbers, and that Numbers in the Scriptures are great helpes for the vnderſtanding of the ſame: before we come to ſpeake of *Seth*, it is not amiſſe to lay downe what Numbers are of moſt vſe in the Bible: namely, 1. 3. 4. 5. 6. 7. 8. 10. 12.

ONE.

One: Expreſsing the vnion of the God-head; and from thence, the vnitie of all Godly, as being members of one head *Chriſt Ieſus*: which is made plaine Pſal. 133. 1. *Behold how good and comely a thing it is, for Brethren to dwell together in vnitie.*

THREE.

Three: Expreſsing the diſtinguiſhed Trinitie; within which number, many excellent things fall out ſtill, to put

vs in minde of the vndeuidable coeternity of *Father, Sonne,* and *Holy Spirit.*

Adam	*Kaine*	Of *Adam*, the eldeſt extreame wicked.	To ſhew, that neither in eldeſt, youngeſt, or middlemoſt; but in Gods free election, ſtandeth our eternall happines.
	Abel		
	Seth		
Noah	*Iaphet*	Of *Noah*, the youngeſt wicked.	
	Sem		
	Cham		
Terah	*Haran*	Of *Terah*, the middlemoſt was wicked.	
	Nachor		
	Abram		

Three Angels appeared to *Abraham* in his Tent.

Three foures of precious Stones were ſet in *Aarons* breſt.

Three thinges reſerued in the Arke, { The Booke of the Law. / The Potte of Manna. / *Aarons* Rodde, that did alwayes floriſh.

Three taken vp in the Old Teſtament, and three in the New.

Three partes was *Ieruſalem* deuided into.

Three Letters the roote of euery word in the *Hebrew* tongue.

Three Captiuities of the *Iewes.*

Three times was the Temple groſly polluted by the { *Babylonians.* / *Antiochi.* / *Romanes.*

Three times a yeare, were the *Iewes* bound to come to *Ieruſalem* to giue accompt of their Religion.

Three { dayes / & / nightes } was *Ionas* in the Whales belly.

Three nightes and dayes was *Chriſt* in the Graue.

Three *Iohns*, viz. { *Iohn Baptiſt.* Luke 1. 60. / *Iohn Euangeliſt.* Mat. 4. 21. / *Iohn Marke.* Act. 12. 25.

Iob

Iob } ſaued three { *Eliphaz.* *Sophar.* *Bildad.*

Daniel } ſaued three { *Ananias.* *Azarias.* *Miſhael.*

Noah { *Sem.* *Cham.* *Iaphet.*

In the third ſeauenth Iubilee, the *Iewes* fell away, and then *Ieremie* ſaid: *O* { *Earth,* *Earth,* *Earth.* } *heare the worde of the Lord.&c.*

The Title ouer *Chriſt* on the Croſſe, was written in Three tongues, { *Hebrew.* *Greeke.* *Latin.* }

Although it may not bee vrged, that all theſe *Threes* haue full relation to the Trinitie, ſeeing they fall not out by chaunce, yet wee are not to deſpiſe the pleaſant harmonie, and comfortable vſe of them, but to thinke that the wiſedome of God hath contriued ſaluation into ſuch a ſweet Art, that verie children may learne the ſame: and therefore the Scripture is called verie fitly a ſhallow water, and a deepe fountaine: ſhallow, that the Lambe may wade; and deepe, that the Elephant may ſwimme.

FOVRE.

Foure: Is a ſquare number, and vſuall.
Heber, the fourth after the Flood.
Iuda, the fourth ſonne of *Iacob*.
Foure ſquare, ſignifieth true Religion.
Moſes fourth ſonne in the fourth age, was Sacrificer to the Tribe of *Dan*.
Foure times ſeuen Iubilees, the time of *Chriſtes* death.
Foure, The forme of the heauenly *Ieruſalem*.

Fiue:

FIVE.

Fiue: the letters of *Iehouah.*
The fiue Vowels; the finewes of all Tongues.
Christ feedeth 5000. with Fiue Loaues.

SIXE.

Sixe: The day of *Adams* creation: which number is often times vſed in the Scripture, to put vs in minde of the Creation.
Sixe hundred thouſand fighting men came out of *Egipt.*
Sixe hundred yeares old was *Noah* at the flood.
Sixe times ſeuen Standinges, had the Children of *Iſrael* in the Wildernes.
Sixe yeares was the land of *Canaan* in conquering.
Sixe Cities of refuge, for one that killed a man by chance, and not of malice, had the *Iewes* to flie vnto.
Sixe times did the Children of *Iſrael* fall before *Diuels* time, in the time of the Iudges.

SEVEN.

Seuen: the number of the Sabaoth: which number of Seuen, as it is famous for the Creation; ſo God continueth the ſame proportion throughout the Bible, to the Redemption. For as God the Father made the World in ſixe dayes, and reſted the ſeuenth: ſo God the Sonne, hauing performed his Fathers will, reſteth the ſeuenth day in the Graue.
Seuen, is a yeare of Grace.
Seuen Planets in the Firmament, which *Plato* compareth to the number of ſeuen Starres in *Apo. 1. 16.*
Seuen yeares was the land of *Canaan* plagued, for that *Ioſeph* the beloued of the Lord, ſhould haue been ſlaine by his Brethren.
Seuen Stones in the Temple: Gods ſeuenfold Wiſedome or Prouidence, in all his actions.

Seuen

Seuen eyes to looke vpon the Building of euery Stone in in the Temple of *Ierusalem.*

Seuen yeares the land of *Canaan* was setling in rest.

Seuen yeares the Temple was in building.

Seuen yeares *Nebuchadnezzar* was a Beast, for destroying the Temple.

Seuen Gates in the Temple, before you come to the Holy of Holiest.

Seuen Branches did the Candlesticke in the Temple stand vpon, which had 24. Knobbes; signifying the sixe dayes worke, & the seuenth day of rest in the Creation.

Seuen Moneths was the Tabernacle in building.

Seuen Iubilees was the Arke in the house of *Ioseph.*

Seuen Trumpeters is a great number, that doe alwayes sound Gods prayse.

Henoch the seuenth from *Adam.* *Heber* the seuenth from *Henoch.* *Isaach* the seuenth from *Heber.* *Moses* the seuenth from *Abraham.* *Iosua* the seuenth from *Ephraim.* *Elias* taken vp in the seuenth age from *Samuel.* *Ioram* the seuenth from *Dauid.*

Salomons Temple was consecrated in the seuenth moneth, answerable to the birth of the Fathers.

The ceremonie of the Feast of Tabernacles continued seuen dayes.

After the comming from *Egipt,* it was seuen times seuen dayes before the Law was giuen.

Seuen times seuen dayes after Christes resurrection, descended the holy Ghost.

The stories of the Scriptures goe by seuens from *Moses,* till Christs death, thus: Seuen yeares the land of *Canaan* was in conquering, Seuen fifties for the glorie of *Iosephs* house, Seuen seuenties for the house of *Iudah,* Seuen tennes for the Captiuity.

From the Captiuitie, to the death of Christ, seuen seuenties.

Moſes Ceremonies for the moſt part, were in the ſeuenth Moneth.

The *Manna* that was gathered on the ſixt day, ſerued for the ſeuenth.

The ſeuenth yeare the *Iewes* might not plough, ſow, nor reape.

In the end of the ſeuen ſeuens, was the yeare of Iubilee.

In the ſeuenth ſeuen from *Cyrus*, the Walles of *Ieruſalem* were built.

Seuen times 7000. of the *Iewes* came from Captiuitie.

Ioakim endeth the ſeuenth ſeuentie, with affliction.

Seuen yeares plenty, ſeuen yeares dearth in the land of *Egipt*, figured by ſeuen eares of Corne, & ſeuen Kyne.

Noah liued ſeuen Iubilees after the flood.

Seuen thouſand in the booke of Kings mencioned, that neuer bowed their knees vnto *Ball*.

Kaines houſe cut off in the ſeuenth age.

How often ſhall I forgiue my Brother, till ſeuen times? I ſay vntill ſeuen times ſeuentie times: alluding vnto *Daniels* ſeuens.

EIGHT.

Eight: The number of the perſons ſaued in the Arke.

Eight: The day of circumciſion.

TEN.

Teme: Is a full number, and the higheſt or laſt of ſimple numbers.

All Nations, after the number of 10. begin againe, for plaine teaching, and plainneſſe in reckoning.

Ten, is the yeare of Iudgement, or accompt.

You haue Ten words for the creation of the World: And Ten wordes for the gouernment of the world.

The Tenth is a holy number, as in Tythes: which is giuen to vs to acknowledge our dueties.

In

In the Tenth moneth, the Waters of the Flood abated.
Sem liued to see the Tenth age: a great blessing.
Tenne Plagues were the *Egyptians* plagued with, for afflicting *Sems* house.
Tenne Spies in the Wildernesse misbeleeued.
Tenne Tribes fell away at *Rehoams* time.
Daniels Beast hath Tenne Hornes: which doe represent Ten cruell Kinges.
The Beast in the *Reuelation*, hath Tenne Hornes.
The *Pope* hath Tenne stately Kingdomes to assist him.
Noah is the Tenth from *Adam*. *Abraham* the tenth from *Noah*.

TWELVE.

Twelue Signes in the *Zodiacke*. Twelue Moneths in the yeare. Twelue Fathers from the Flood to *Iacob*. Twelue Sonnes of *Iacob*. Twelue Fountaines in the Wildernesse. Twelue Stones in *Iordan*. Twelue Stones in *Aarons* breast.
Salomon had Twelue Stewards, and *Dauid* Twelue valiant Captaines.
Salomon at Twelue yeares of age, discided the controuersie betweene the Women for the dead Child.
Christ at Twelue yeares of age, is found disputing among the Doctors. He likewise ordained Twelue Apostles: and Twelue times did he appeare after his resurrection.
In the *Reuelation*, of euery Tribe is sealed Twelue thousand. The heauenly *Ierusalem* is described to haue Twelue Foundations of 12. precious Stones, Twelue Gates, and Twelue Angels, and the Names written of the Twelue Apostles; and through the Cittie there runneth a pure Riuer, and on either side of the Riuer, the Tree of Life; which beareth Twelue manner of Fruites, and beareth Fruite euery moneth in the yeare;

and the leaues of the Tree, doe ſerue to heale the Nations with.

Now the reaſon why God in the beginning layde downe in cloſe ſignification, and ſuch eaſie proportions, the whole ſcope of his gouernment to the Worldes end, is to ſhew that his Wiſedome is infinite, and that nothing in the Scriptures doth fall out by chaunce, but by his forepurpoſe, according to the ſecret counſel of his owne will, to make vs ſtill looke backe vnto the Creation.

130. Seth *borne* (*Gen.*5.) *when* Adam *is* 130. *yeares old.*

ADam was make in the image of God, *Seth* is begotten in the image of *Adam*: to ſhew that whatſoeuer is borne of the fleſh, is fleſh; and whatſoeuer is borne of the ſpirit, is ſpirit. When *Adam* was 130. yeares old, hee begetteth *Seth*, being (as may be gathered) not one day more, nor one day leſſe: And this rule ſerueth for all the Ten Fathers before the Flood. The holy Ghoſt keeping an exact Chronicle of the times, beginneth at *Adam*, and ſo goeth forward, laying downe the particular ages of the Fathers vnto the Flood, ſaying: When *Adam* is 130. yeares old, *Seth* is borne. Now if he had been one day more, the number had not been perfect; if one leſſe, it had not been exact. We may better therefore conclud, that all the ten Fathers were borne on the ſixt day, that is, the day of *Adams* creation, rather then on any other day, ſeeing it can not well be denied, and that it croſſeth neither Storie, nor rule of Religion.

Seth, ſignifieth Settled, or, Foundation. Hee knew the Creator, and that the world ſhould be founded vpon him.

Eſay 58.11. *The Wicked haue no ſure foundation, but are like to the Chaffe in a Summer floore: But the Godly ſhall be like a freſh*

frefh watred Garden, and like the Fountaine of water that neuer leaueth running; whoſe foundation is layde for many generations. For as a Tree that hath ſure rootes, will beare many Branches: ſo, to be ſetled in Religion, as *Seth* was, many things will appeare to be of ſingular force.

Seth died, being 912. yeares old. 1042.

Now compare him with Chriſt, thus.

Seth	His name ſignifieth *Foundation.*	*Chriſt*	The Rocke, and ſure Foundation of his Church.
	He was begotten in the image of Adam.		The very caracter of his Father.

Enoſh *borne, when* Seth *is* 105. *yeares old.* 235.

In theſe numbers, you haue 10. multiplyed by 10. and 5. which is the number of the letters of Iehouah.

HIs name ſignifieth ſorowfull. Euery man is called ſorowfull *Enoſh*: and the Hebrew tongue ſometime calleth a man *Enoſh*, and ſometimes *Adam*. The Caldeans call a man *Enoſh*, but not *Adam*, becauſe they had not the antiquitie of the Creation of the world. In *Enoſh* his time, Religion decayed in the houſe of God: for which, the Flood came and drowned the World.

This Sorrow, is called a Godly ſorrow; to which, the Lord hath added a Bleſsing, as *Mat. 5. 4. Bleſſed are they that mourne, for they ſhall receiue comfort.* And *Eccleſiaſtes 7. 5. Crauitie is better then Laughter; for when the countenaunce is heauie, the heart is reformed.* And Chriſt in *Luk. 6. 21.* ſayth, *Bleſſed are yee that weepe now, for yee ſhall laugh.*

Chriſt being ſorrowfull for the negligence of the *Iewes*, knowing that they ſhould be plagued for not embracing the Promiſe to *Abraham, Iſaacke*, and *Iacob*, weepeth ouer *Ieruſalem*, ſaying: *O Ieruſalem, Ieruſalem*, (O ſight of peace!

O ſight of peace!) *If thou haddeſt knowen thoſe thinges that belong to thy peace*; And ſo with griefe and ſorrow of heart, he leaueth off, as not able to expreſſe the ſumme of his ſorrow. Againe, with like ſorrow he ſayth: *How often would I haue gathered you together, as a Henne gathereth her Chickens, and you would not?*

1140. *Enoſh* dyed, being 905. yeares old.

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325. Kenan *borne, when* Enoſh *was* 90. *yeares old.*

HIs name ſignifieth **Contrite**, or ſmall ſoyle. Mat.5.3. *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heauen.* Eſay 57.15. *Thus ſayth the* High *and* Excellent, *euen hee that dwelleth in Eternitie, whoſe name is the* Holy one: *I dwell high aboue, and in the Sanctuarie; and with him alſo that is of a* Contrite *ſpirit doe I dwell, that I may heale a troubled minde, and a Contrite heart.* Pſal 51.17. *An humble and Contrite heart, the Lord doth not deſpiſe:* Therefore ſhall euery godly man prayſe the Lord without ceaſing.

1235. *Kenan dyed, being* 910 *yeares old.*

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395. Mahalaleel *borne, when* Kenan *was* 70. *yeares old.*

You haue in this number ten ſeuens, or ſeuen multiplyed by ten, which is 70: which is the number of his nativitie, wherein you haue a ſweete reſemblance of the Creation: of which number, many excellent thinges are to be ſpoken, which I will handle afterwardes.

THis name ſignifieth, **The praiſe God.** *Leah* nameth her fourth ſonne *Iuda*, (the Father of *Shiloh*) **Praiſe God**, for ſo his name likewiſe ſignifieth. The vſe of this, ought

to be imbraced of all, ſeeing it ſtretcheth to the ſaluation of all. It appeareth hereby, that the godly Fathers in auncient time, had wonderfull regard in naming their Children. For if you doe marke the whole Stories of the Bible, you ſhall finde very few notable men, whether they were godly or wicked, but they containe rare matter in their names.

From *Mahalaleel* we are taught, to *Prayſe God* aright; that is, in ſinceritie of ſpirit, with ſounde knowledge grounded vpon the trueth of his word. *Dauid* knowing that prayſe giuing to God, is not onely required at our hands, but alſo at euery creatures in their kind: biddeth the whole courſe of Nature, *Prayſe the Lord*. And in *Pſalm. 47. 6.* hee ſayth: *O ſing prayſes, ſing prayſes vnto our God: O ſing prayſes, ſing prayſes vnto our King: for the Lord is high, and to be feared: Hee is the great King vpon all the earth, ſing prayſes therefore with vnderſtanding*. Hee ſheweth vs a reaſon in the *19. Pſal. 1.* when he ſayth: *The Heauens declare the glory of God, and the Firmament ſheweth his handie worke. One day telleth another, & one night certifieth another, &c. Therefore, let the wordes of my mouth, and the meditation of my heart, be alway acceptable in thy ſight, O Lord my Locke, and my Redeemer*. Whereby we are taught, that the true prayſe of God, conſiſteth not onely in outward acknowledging of his workes, and his iudgementes, (for that the wicked are often times compelled to confeſſe, as *Pharaoh, Nebucadnetzar*, and others;) but we muſt prayſe God ſo, as that all our thanks, and all our actions, may tende to the acknowledging of the Redemption by Chriſt. For ſo doth *Dauid* in this *19. Pſalme*, hee beginneth with the Creation, and endeth with the Redemption. Let vs therefore with him alſo ſay, *Pſal. 103. 1. Prayſe the Lord, O my ſoule, and all that is within mee, prayſe his holy name; which forgiueth all thy ſinne, and healeth all thine infirmities: which ſaueth thy life from deſtruction, and crowneth thee with mercy and louing kyndneſſe*. And

Pſalm.

Pſalm.105.1.O giue thankes vnto the Lord, and call vpon his holy name, tell the people what thinges hee hath done. O let your ſonges be of him, and prayſe him, and let your talking be of all his wondrous workes. Reioyce in his holy name: Let the heart of them reioyce, that ſeeke the Lord. O ſeeke the Lord and his ſtrength, ſeeke his face euermore.

1290. *Mahalaleel* died, being 895. yeares old.

460. Iared *borne, when* Mahalaleel *was* 65. *yeares old.*

For this number 65. *it is the halfe of* 130.

HIs name ſignifieth **Lowly**, or, **Meeke**. Hee was 162. yeares old before he marryed: becauſe, at that time he had knowledge of the Flood that it ſhould come: therefore he conſecrated his ſonne to God.

How precious a vertue this Meekeneſſe is, and how highly to be imbraced, wee may know by open experience, if wee examine how God from the beginning, hath gouerned the World: for God reſpecteth not the perſon of any man, that he ſhould feare him. Hee ouerthrew the rebellious *Nimrod*, and the reſt of the Nephewes of *Noah*, that would haue *a Name*; and turned their ſpeach into *Babling*. Hee plagued that flouting *Iſmael*, and quayled that doughtie *Eſau*. Hee drowned ſtout *Pharaoh* in the red Sea, and ouerthrew the iron Chariots of *Siſera* at the waters of *Mageddon*. Hee ſmote diuers Nations, and ſlew mightie Kinges: *Sehon* King of the *Amorites*, and *Og* the King of *Baſan*, and all the Kingdomes of *Canaan*. Hee foyled the proud *Philiſtine*, and heawed the horne of *Agag* in peeces. Hee made *Ieſabel* a prey for Dogges, and wicked *Achab* to be ſlaine in the vallie of *Iezrael*. Hee made king *Iechim* to be buried like an Aſſe, and prophane *Nebuchad-*

nezzar

neare to eate Graſſe like an Oxe. Hee made drunken *Baltaſar* to tremble like a Leaſe, and *Antiochus* the vilde, to be deuowred of Wormes: to ſhew, that he regardeth not proud lookes, or feareth the Kinges diſpleaſure: For hee ſetteth vp Kinges, and pulleth downe Kings, as *Luk. 1.48. Hee looked on the low degree of his Handmayde. Hee hath ſhewed ſtrength with his Arme: Hee hath ſcattered the proud in the imaginations of their heartes. Hee hath put downe the Mightie from their ſeates, and hath exalted the Humble and Meeke*: As *Ioſeph* out of the Dungeon, *Dauid* from the Sheepcoates, *Daniel* from the Lyons denne, *Peter* and *Iohn* from mending their Nettes, and made them Rulers ouer mightie Nations, and Teachers to the Princes of the earth. *Matth. 5.5. Therefore bleſſed are the meeke, for they ſhall receiue the inheritance of the earth.*

Chriſt *being meeke, was led as a Sheepe vnto the ſlaughter, not opening his mouth.*

Iared died, being 962. yeares old. While hee liued, there was no proclayming of the Flood, but preſently after there was. 1422.

7. Henoch *(the ſeuenth) borne, when* Iared *was* 162. *yeares old.* 622.

His name ſignifieth Holy, or, Dedicated to God. The name ſheweth his fathers affection, in giuing him vnto God; anſwerable vnto *Abraham* in offering *Iſaacke*. *Henoch* of *Kaine*, was contrarie in ſignification to this *Henoch*: the one, Dedicated to God; the other, to the Poſſeſſions of this World. For *Kaine* after his curſe, wandring to the land of *Nod*, buildeth a Citie, and calleth it after the name of his ſonne *Henoch*. The other *Henoch*,

though indeed a rare man, yet was 65. yeares without anie mention of his integritie: And after that his holineſſe is made manifeſt in this, that he found fauour with God; his calling was very glorious, being made a Preacher, to declare ſaluation to all that would beleeue in *Chriſt*; and his owne actions of life to be performed in the higheſt degree of vertue. Whereby we are taught to be holy and blameleſſe before God, not giuing our members ſubiectes vnto wantonneſſe or pleaſures of this life; but eſteeming the world, as though it were not; and poſſeſſe it, as though we poſſeſt it not: putting on the New man *Chriſt Ieſus*, that we may be holy, euen as he is holy.

7. You haue heere the number of Seuen, to ſhew that *Henoch* is the ſeuenth from *Adam*: for ſo he is called in the Epiſtle of *Iude*. Hee was no doubt, a very rare man, ſeeing that he is commended of the Holy Ghoſt to haue *Walked with God*, to haue his yeares anſwerable to the dayes of the Sunne, & regiſtred to be the ſeuenth from *Adam*, a Sabaoth keeper; for his yeares do agree with the number of the Sabaoth: which number of Seuen, or of the Sabaoth, throughout the Bible, doth ſtill put vs in minde of the Creation, and ſo of the true keeping of the Sabaoth. For in the beginning, God made the World in ſixe dayes, and reſted the ſeuenth, and hallowed and ſactified the ſame, and commaunded it to be kept Holy throughout all generations: And to reſemble the ſame in his Creation before there was a Sabaoth, he made the ſeuen Starres in the Heauens, which the Philoſophers call *Planets*, which haue force in the whole courſe of Nature; which he in his wiſedome placed there, that the very *Heathen*, and ſuch as would not take notice of the Sabaoth, might haue the name thereof in their mouthes, although they made no vſe therof in their heartes.

987. *Henoch* is taken vp, being 365. yeares old.

His

His *taking vp*, did ſhew what ſhould be the ſtate of the Godly. Hee was taken vp in deſpight of the wicked, and in recompence of his owne fayth. Hee was taken vp 57. yeares after *Adams* death, all the Fathers being then aliue: And it may be the Fathers did ſee him taken vp, as a figure of *Chriſtes* aſcenſion. The wicked might then ſay, Where is the appearance of the Flood: for *Adam* is dead, and *Henoch* is taken vp, and all things continue as from the beginning? In that God beſtowed ſo ſhort life vpon *Henoch*, it ſheweth that hee would beſtow greater bleſſinges on him in an other kind.

His yeares are anſwerable to the dayes of the Sunne 365. yeares, a yeare for a day. And as the Sunne excelleth all other Starres in brightneſſe; ſo did his life excell all other men then aliue in the World, for vertue. Hee is alſo ſayd, to haue *Walked with God*, to be *a preacher of Righteouſneſſe*, to be *taken vp*.

Theſe foure ſpeciall commendations are of equall glorie: and wee may be aſſured by theſe teſtimonies, that his Godlyneſſe was verie rare. The Grecians ſay, that hee left a booke behind him of his preaching: But thereby (as much as in them lyeth) they call into queſtion the truth of the Scriptures. For firſt, by this opinion they derogate from the glorie of *Moſes*, that he ſhould not be the firſt writer. Secondly, from the wiſedome of God, which tooke order to lay downe the liues of the fathers in ſo ſhort Arithmatique, and would thereby haue his wiſedome wonderfull to thoſe which ſhould come after: which had been to ſmall purpoſe, if *Henoch* had left a booke of his preaching. But the Grecians thus being anſwered, it followeth that *Henochs* prophecie was againſt the wordes of the wicked, and againſt the contempt of religion, which wicked men ſhewed in not beleeuing the preaching of the flood. Saint *Iude* in his Epiſtle, from the circumſtances of the men and manners of the People to

whom *Henoch* preached, gathered what might be the ſumme of *Henochs* preaching, in this ſort: *Behold the Lord commeth*, how? as at the giuing of the Law, *With thouſands of his Angels, to giue iudgment againſt all men, and to rebuke all the vngodly among them, of all their wicked deeds which they haue vngodly committed, and of all their cruell ſpeakings which wicked ſinners haue ſpoken againſt him.* Vpon which words, the Grecians not knowing the courſe of the Hebrewes, in their fained ſpeeches ſay, that *Henoch* left a booke of his preaching behind him.

Now compare him with Chriſt.

Henoch	Was a Prophet that here prophecied of the deſtruction of the World by the Flood.	*Chriſt*	Was a Prophet, & prophecied of the deſtruction of the world.
	Walked with God.		did the will of his father.
	His dayes were as the dayes of the Sunne.		Is the bright Sonne of Iuſtice: whoſe dayes in the Pſalmes are likened to the dayes of the Sun.
	Was taken vp, being the ſeuenth from Adam.		In the Scriptures, is the ſeuenth that aſcended.

To weete.

1. The ſonne of the Widow of *Sarepta. 1. King. 17. 22.*
2. The *Shunamites* ſonne, whom *Eliſeus* brought againe to life. *2. Kings 4. 35.*
3. The Souldier buried by *Eliſeus* corps. *2. kin. 13. 21.*
4. *Iairus* daughter. *Math. 9. 25.*
5. The Widowes ſonne. *Luke 7. 15.*
6. *Lazarus. Iohn 11. 44.*
7. *CHRIST.*

That is,

3. in the { Old Teſtament, / New Teſtament, } *and the Lord was the ſeuenth.*

Methuſelah

Methuſhelah *borne, when* Henoch *was* 65. *yeares old.* 687.

His name ſignifieth Long life, or, Speare death.

Methuſhelah died, being 969. yeares old, *Sem* being 98.) the ſeuenth that died after *Adam*, as his father *Henoch* was the ſeuenth that was borne after *Adam* He died but a few daies before the Flood, to ſhew that hee being a iuſt man, kept away the Flood, and lacked but 31. yeares of 1000. Now it is not to be vnderſtoode that he liued full 969. yeares, for hee liued but a few dayes of his laſt yeare. For if his yeares be caſt, you ſhall ſee he dieth in the yeare of the Flood. The Flood came not in the firſt month, becauſe *Methuſhelah* thē liued. The tenth day of the ſecond month the Flood came, *Methuſhelah* was dead before that time. His dayes were the exact rule of the Flood, for ſo long as he liued the waters could not ouerflow the earth: hee beeing dead, the waters might aſke God whether they ſhould now worke vengeance to the wicked? No ſaith God, *Noah* ſhall mourne him a month, as the children of *Iſrael* mourned *Iacobs* death: afterwardes, this month of ſorrow beeing ended, then they demaund of God againe, whether now the wicked ſhould bee ouerwhelmed with waters? God anſwered, no: for *Noah* ſhall haue a Sabaoth of preparation. This being finiſhed, the Flood couereth the face of the earth. 1656.

Methuſhelah, ſpoyle death, or, Speare death } *Chriſt* { Died, and roſe againe, and reigned, that he might be Lord of quicke and dead. Suffered death, that by his death, he might ouercome him that had the power of death.

874. **Lamech *borne, when* Methuſhela *was* 187. *yeares old.***

HIs name ſignifieth **Striken, or, Heart-wounded.** Hee is called ſo in reſpect of ſome inward griefes that hee ſhould beare for the afflictions of the world. You haue an other *Lamech* of *Kaines* houſe, but of contrary nature to this *Lamech*. *Lamech* of *Kaine*, was a ſtriker: *Lamech* of *Seth*, ſtriken: the one a Preacher of deſtruction to the world: the other, an example of impietie to the world; and being 1600. yeares after *Kaine*, knew *Kaines* ſtorie. Hee had two Wiues: it was not ſo from the beginning. Some hold, that he was the firſt that had two Wiues: but doubtleſſe many others had the like; but God in one, doth ſhew the manners of the reſt. He ſaith to his Wiues, *I will kill a man, &c.* So that as the world began with killing, ſo it continued in wickedneſſe and violence. The other *Lamech*, doth make a confeſsion full of contrition, and in naming his Sonne *Comforter* 600 yeares before the Flood, ſheweth that he was a Prophet of very liuely skill.

1651. *Lamech* died fiue yeares before the Flood, being 777. yeare old, (and *Sem* 93.) His age runneth vpon ſeuens: for what he wanted in long life, hee had it in caſting a ſweete account. If *Lamech* had had the age of his Fathers, he might haue ſeene the Flood.

Compare him with Chriſt.

Chriſt is both outwardly ſtricken, and inwardly wounded. Outwardly, when in the open Hall he was buffeted, ſcourged, & ſpitted at, and vpon the Croſſe pierced both handes, feete, and ſides. Inwardly, when he was reuiled with blaſphemous ſpeaches at his death; and when in ſtead of Drinke to comfort him, they gaue him Gall and Myrre mingled togeather: but moſt eſpecially, when his

his gyltleſſe ſoule did ſuffer vnconceaueable torments, to redeeme our gyltie ſoules and bodyes from the thrall of *Satan*; as may appeare, when from his ſides iſſued Water and Blood.

Noah *borne, when* Lamech *was* 182. *yeares old.* 1056.

HIs name ſignifieth **Comforter**, or, **Reſtorer**. The fayth of *Lamech* no doubt, was cleare concerning ſaluation, by the ſeede of the woman, in that hee named his ſonne *Comforter*, or, *Reſtorer*. As if he had ſaid, though for inpiety, all the world be deſtroyed; yet I am aſſured that the Promiſe made to *Adam*, muſt of neceſsitie be performed, or elſe no fleſh can be ſaued. In this fayth *Adam*, after hee had tranſgreſſed by eating of the forbidden Fruite, was ſaued. In this fayth, *Abel* offered vp a greater Sacrifice then *Kaine*. In this fayth, *Henoch* walked with God, and was no more ſeene; for he was taken vp. In this fayth, all the Fathers obtained eternall life. In this fayth, *Noah* became a Preacher of Righteouſneſſe, and an executor of true Iudgement, and prepared the Arke to the ſauing of his houſhold, &c. *Heb.* 11.

10. This ten is to ſhew that *Noah* is the tenth from *Adam*: Multiply *Henoch* by *Noah*, that is the number of the Sabaoth, by the full number 10. you haue the number 70. which throughout the Bible is famous, and of great force for light in the Sorie. In this tenth age, Gods iuſtice ouer all fleſh was extended.

Compare him with Chriſt.

Noah { Was a preacher of rightcouſneſſe. / Found grace before God. } *Chriſt* { Was the true preacher of righteouſneſſe. *Dan.* 9.24. / Grew in fauour with God and man. *Luke* 2.52.

Noah

Noah was a { King. Prophet. Sacrificer. } *Christ* was a { King. Prophet. Sacrificer.

1535. *In Noahs. 480. Cxx. Yeares begin Gen. 6.*

WHerein *Noah* made the Arke: for ſo long was hee in making it; not becauſe hee could not haue made it ſooner (for God could haue commanded it to be made with a word, as well as he made all the world) but to ſhew the patience and long ſuffring of God, in ſparing his iudgementes, that they who would not heare the preaching of *Noah*, might iuſtly be condemned.

Many thinges fall out in the Bible, whoſe number are anſwerable to this of 120. yeares.

120. Nations payde tribute to bring the *Iewes* home from Captiuitie.

The gouernment of the *Perſians* was about 120. yeares.

120. Seuerall Nations, that is, ſome of euery Nation, were at *Ieruſalem* after *Chriſtes* Reſurrection.

The *Hebrewes* deſcant very ſtrangely with the letters of *Iehouah*, and the 120. yeares wherein the Arke was in making, thus. Multiply 120. by the letter ה which is 5. then you haue 600. which is *Noaks* age at the Flood, with the letter ו which is 10. then you haue 6000. The end of the world. This is the conſent of all the *Hebrewes*.

Heere is a doubt to be diſcuſſed, concerning the wordes ſpoken in Gen. 6. *The occaſion of the doubt ariſeth thus.*

God ſayth in Gen. 6. 3. *My ſpirit ſhall not alwayes ſtriue with man, his dayes ſhall be an hundred and twentie yeares.* In *Gen. 5. 32. Noahs* age is reckoned, and hee is then ſaid to be *Fiue hundred yeares old, and begetteth Shem, Cham and Iapheth.* When his age is reckoned againe at the Flood, the ſumme is but *Sixe hundreth yeares*: So that if the ſixt Chapter be in time after the fifth, and in the fifth *Noah* is 500. yeares old.

old, and that afterwards, God ſaith, *The daies of all fleſh ſhalbe an hundreth & twentie yeares*, then *Noah* at the flood muſt be 620. yeares, for put 120. to 500 and you haue 620. but his age at the Flood is but 600. Therfore ſome thinke that either the Chronicle is falſe, or elſe the 20. yeares were ſhortened: like as it was in *Ieruſalems* ſtraytes, leaſt no fleſh ſhould be ſaued. To anſwere this doubt, we muſt obſerue, that it is no reaſon in diuinitie, that becauſe a matter commeth, or is made mention of in a Chapter afterwards, that the time therefore of that ſtorie or action followeth the Chapters or actions going before; for this is but a circumſtance of methode: For *Moſes* in penning the Scriptures, vſed this order. He layeth downe things of like nature together, as Genealogies together, & ſuch like, though they differ in time; becauſe elſe he ſhould make often repetion of the ſame thinges. The obſeruation of this, cauſed the *Hebrewes* to ſet downe this Rule, that *Moſes* in penning his Storie, doth not regard the circumſtance of firſt & latter. To weete, hee doth not ſet downe that in the firſt place, which is firſt in time; and ſo that which is latter in time, afterwardes; but ſometimes that which is latter, in the firſt place; and that which is firſt in time, in the laſt, as the neceſsitie of the narration giueth occaſion. This being thus made plaine, the doubt is eaſily diſcuſſed; for neither is *Noah* 610. yeares old at the Flood, neither are the yeares of the Flood any thing ſhortned, but the Chronicle is altogeather true. For if we referre the 120. yeares of the Flood, 20. yeares before that Chapter in which it was ſayd *Noah* was 500. yeares old, and begot *Sem*, *Cham*, and *Iaphet*, then doe we make all thinges agree, without croſſing one another: and this of neceſsitie wee muſt needes doe: For ſeeing God hath layde downe the generals in proper and plaine termes, we muſt ſo caſt the particulars, that they may make the generall true, and no way alter it. Beſides, we haue a like example: for although all the liues

and deathes of the Fathers before the Flood, are reckoned and ſummed vp togeather in one Chapter, wee muſt not thinke that all their liues are precedent to the Chapters following. For the Chronicles ſheweth that *Lamech* liued 5. yeares before the Flood, and *Methuſalahs* death and the beginning of the Flood, are very neare: Euen ſo heere this ſentence of the 120. yeares, is to be counted before the fifth Chapter wherein *Noahs* age is reckoned: and for the ſhortning of the dayes in *Ieruſalems* beſiedging, the holy Ghoſt ſayth, it ſhall be ſo; but for the ſhortning of the dayes at the Flood, we haue no ſuch warrant in *Moſes*: Therefore we are not to beleeue it.

1536. *Cxx. yeares begin Gen. 6. In which the ſpirit of Chriſt preached while the Arke was in making.*

VPon this ſentence, there dependeth a great queſtion, whether *Chriſt* deſcended into Hell in his humane ſoule. The cauſe why this queſtion is neceſſarie to be handled, is becauſe diuers of the auncient Fathers hold opinion of *Chriſtes* diſcent into Hell in his humane ſoule: Whoſe opinions hauing been ſo ſuperſtitiouſly receiued, haue drawen others of latter time, into the like errours. But if men would follow the plainnes laide downe in the Bible, and with humilitie ſearch it, auoyding curioſitie, they need not trouble themſelues with the errours of the Fathers. The wordes of the text. 1. *Pet.* 3. 18. are theſe. *Chriſt was dead concerning the fleſh, but was quickned by the Spirit. By the which he alſo went and preached to the ſpirits in priſon, which in times paſt diſobeyed, when once the long ſuffering of God abode in the dayes of* Noah, *while the Arke was in making.* Now the words whereupon this error is grounded, are theſe. *Chriſt being dead as concerning the fleſh, went and preached to the ſpirits in priſon.* Vpon this they gather, that the ſpirits mentioned there, are meant thoſe in Hell: *and went and preached,* that

that is, after hee was dead. But if wee compare theſe words with the reſidue, and conſider the time when this preaching was, we ſhall ſee Saint *Peter* meaneth nothing leſſe, than the deſcending of Chriſts ſoule into hell. For firſt, the text ſaith, *Hee went and preached by the ſame ſpirit by which he was quickned.* This ſpirit is of neceſsitie the Godhead For what ſpirit was there that could looſen the ſorrowes of death that they ſhould not hold him, and raiſe Chriſt from the dead, but the Godhead of Chriſt? Then the ſoules of all men, Godly or vngodly, being immortall, cannot die; and therefore this quickning, cannot be meant of his humane ſoule, for it needed none. Beſides, we muſt conſider to whom Saint *Peter* wrote, to wit, to the *Iewes*. Now ſeeing Chriſt taught nothing but *Moſes* and the Prophets, and the Apoſtles nothing but what they learned of Chriſt; with what conſcience could Saint *Peter* write a ſtorie to the *Iewes* of the ſeueere iuſtice of God, which was neuer in *Moſes*? for *Moſes* neuer mentioneth Chriſts deſcent into Hel, there to cauſe the wicked to be more tormented. Therefore ſeeing this old opinion gathered out of the workes of the fathers, and bred by them, maintaineth manifeſt abſurdities, we muſt ſeeke for another expoſition. If we conſider the old Teſtament, we ſhall find that *Eliphaz* in the booke of *Iob*. preacheth the ſame doctrine that S. *Peter* doth, and therefore will ſerue for an expoſition. *Eliphaz* reſoneth with *Iob* thus: Haſt thou, O *Iob*, marked the way of the world wherein wicked men haue walked, which were cut off by time, and whoſe foundation was couered with waters, which ſaid vnto God, depart from vs? And yet what could he doe more for them? he filled their houſes with good thinges, yet they refuſed the way of the Almightie. So S. *Peter* ſpeaketh, that the ſpirit of God went in like manner, as he is ſaid to come downe at the ouerthrow of *Babell* by confounding their tongues, and when

he deſtroyed *Sodome* and *Gomorrah*, & preached in *Noah*, to weete, the time while the Arke was in making. To whom? to the Spirits *now* in priſon: Why? becauſe they ſayd to God, Depart from vs, we will none of thy wayes. Thus we ſee the wordes of S. *Peter* made plaine.

This time of 120. *yeares*, Saint *Peter* calleth, *The patience and long ſuffering of God.* The *Iewes* in a Booke called *Zoar*, expound S. *Peters* wordes in this ſort. The Lord commeth to plague the Wicked for their vnbeliefe, ſixe monethes with Water, ſixe monethes with Fire; hotte and cold, and ſent them all to *Gehenna*, which is Hell: not that they meant ſo, (the ſtorie of the word by plaine eye-ſight controlling it) but that the anger of God was as grieuous to their ſoules, as the Waters of the flood which wrinckled their bodyes. *Chriſt* in the Goſpell compareth the Flood with the end of the World: for in the dayes of *Noah*, they had rich *Iubal* to feaſt them, and cunning *Tubalkain* to delight them in building, or ſuch like deuiſes; and faire *Naamah* that they might marrie according as their eyes luſted, till the Waters of the flood ouerwhelmed them: ſo ſhall it be in the end of the World. *Eliphaz* counſelleth *Iob*, that conſidering the end of theſe men, hee ſhould be at peace with God before our ſubſtance be cut off, and the fire conſumed the reſt of them.

1556. Iaphet *borne when* Noah *was* 500. *yeares old.*

HIs name ſignifieth **Perſwaded**. Hee was the eldeſt Sonne of *Noah*; whereof many ſeeme to doubt: which being examined by Scripture, will appeare moſt certaine. In *Gen.* 5. 32. it is ſayd, *Noah being* 500. *yeares old, hee begetteth Sem, Cham, and Iapheth*. Now it is certaine, they were not borne all at once; for the plaine Storie croſſeth that.

In

In *Gen.7.6. Noah* is ſaid to be *Sixe hundreth yeares old, and the Flood commeth.* Then hee muſt needes haue a Sonne that is 100. yeares old: It could not be *Sem*, for he was but *an hundreth yeare old, two yeare after the Flood, Gen. 11. 10.* Neither was it *Cham*, for hee was younger then *Sem*, for *Noah* ſaid, *Hee knew what his youngeſt Sonne had done.* The reaſon of this doubt ariſeth, becauſe *Sem* is named firſt in *Gen.5.32.* whom *Moſes* (penning the Storie long after) placed firſt, to ſhew that *Sem* was the moſt worthie, and had the prerogatiue of firſt borne, becauſe *Chriſt* was to come from him, according to the Promiſe made to *Euah* in Paradiſe: *The ſeede of the Woman ſhall breake the head of the Serpent.*

Sem *borne, when* Noah *was* 502. *yeare old.* 1558.

HIs name ſignifieth, **Name**, or, **Renowne.** Whereby we are to vnderſtand, that *Noah* had a wonderfull aſſurance of the Promiſe in *Chriſt* in calling him *Sem*, or as we ſay, **Name.** And withall, we are to ſeeke by the like fayth to be renowned, that our Names may be written in the Booke of Life. For *Salomon* ſayth *Pro.22.1. & Eccle.7.3. A good Name is more worth then a precious Ointment:* But God will put out their Names from vnder Heauen, that flatter themſelues in their wickedneſſe, and whoſe roote beareth Gall and Wormewood, as he commaunded *Deut. 25.19. Put out the Name of* Amalecke *from vnder Heauen, hee is the beginning of Nations, but his latter end ſhall periſh vtterly.*

Theſe numbers, are the ſumme of the yeares from the Creation to the Flood; which are gathered by the particular Nativities of the ten Fathers before the Flood.

Adam.	130.		
Seth.	105.		
Enoſh.	90.		
Kenan.	70.		
Mahalaleel.	65.	Theſe particulers being added, they make the yeares of the world at the Flood,	1656.
Jared.	162.		
Henoch.	65.		
Methuſelah.	187.		
Lamech.	182.		
Noah.	600.		

½ This halfe ſheweth that at the Flood, the dayes of man were ſhortned halfe in halfe, as *Pſal.89.45. The Lord hath ſhortened the dayes of youth.*

1656.

The Flood is brought vpon the old World, &c.

THe Flood is a reſemblance of the deſtruction of the world, and was the greateſt iudgement of the world, till the world ſhalbe conſumed with fire. Therefore the ſtory of the Flood doth cauſe vs to conſider of things paſt, and to haue iudgement of things to come. For in the Flood are rare examples concerning waighing, numbring,

bring, and diuiding. It was 40. dayes in rayning: the like time in abating. God hath numbred, waighed, and diuided. The ſecond day of the ſeuenth moneth. The times do ſhew, that God doth waigh and number wonderfully all the affaires of men: but men did not then know what God would doe, becauſe he had hardned their hearts; and ſcorning *Noah* all his life time, they were aſhamed then to fly vnto him, but the Flood came for the ſinnes of man; for the blood of *Abell*, came the Flood, and waſht them all away. Yea, the very waters that were vnder the earth aduanced themſelues aboue men.

Further, in this ſtorie of the Flood, theſe three thinges are chiefely to be conſidered, The { Arke. / Perſons that were ſaued. / Time of the continuance of the Flood.

And firſt for the Arke.

THe Arke was made about Mount *Libanon*, where the Cedars for *Salomons* Temple were had, and it was ſixe ſcore yeares in making: Which time, in S. *Peter* is called, *The long ſuffering of God*. The fourtie yeares in the Wildernesſe was a famous thing; but the making of the Arke was more famous, and the time thriſe ſo long. Not any thing ſo famous as the Arke, except the Lords death. The proportions of height, depth, & breadth, are deſcribed *Gen. 6. 15.* The height, is the tenth part of the length. The Beaſtes were in the middlemoſt place; the fodder aboue, the dung beneath. And God bids vs marke the quantitie of all the Beaſtes of the earth by the bulke of the Arke. There is much ſpeach taken from the Arke to the Church: but the conſequent of the one, followeth not in the other.

In

In the Arke were Beaſtes cleane and vncleane.	In the Church are faythfull and vnfaythfull.
Some in the Arke did periſh.	Some in the Church doe periſh.
They that were out of the Arke did periſh.	So the Turke being out of the Church, doth periſh.
The Waters did hold vp the Arke.	The Waters doth waſh them cleane away that are without.

The toſsing vpon the waters, doth repreſent the troubles which the Church of God is to endure in this life. Againe, no man of modeſtie but may know, that it was no pleaſant life for *Noah* & all his familie to dwell a whole yeere vpon the waters, and to abide the noyſomneſſe of all kindes of Beaſts in the Arke, which came to the Arke at the appointment of God, to the condemnation of all the world. For it appeareth, that the very bruite Beaſts had more regard to themſelues, than the wicked mockers which deſpiſed the preaching of *Noah*, and the making of the Arke, who ſayd, where is the appearance of his comming? Euer ſince the Fathers died, all things continue in one ſtate: Winter, Summer, Spring, Harueſt, &c. And while they were thus ſaying, the Flood comes and waſheth away their foundations. But ſaith S. *Peter*, in this they are willingly ignorant, for euen as before the Flood, they married, feaſted, builded goodlie houſes, &c. euen to the day that *Noah* entred into the Arke, and neuer thought the preaching of *Noah* true, becauſe all things continued ſtill in the ſame ſort, they thought it vnpoſſible that the waters which were beneath the valleyes could couer the higheſt mountaines fifteene cubits: and yet this they might haue knowen, that as the waters in the Creation couered the earth till God commaunded them to goe to their Channell; euen ſo againe at the commandement of God, they could returne to couer it. Saint

Peter

Peter therefore addeth, that these men were willinglie ignorant.

The Arke rested vpon Mount *Ararat*, which is a Mountaine in *Armenia*, and signifieth, *Take away feare.* Whereby we are to note, that *Whosoeuer dwelleth vnder the defence of the most High, and shall say vnto the Lord, thou art my Hope, my strong Hold, and my GOD in whom I put my trust shall not be afrayde for any Terrour by night, nor for the Arrow that flyeth by day, for the Pestilence that walketh in darknesse, nor the Sickenesse that destroyeth in the noone day. For a thousand shall fall at their right hand, and ten thousand at their left hand; but they shall not be touched. With their eyes shall they see the reward of the vngodly: for the Lord is their hope, and he hath set his house of defence very high. With long life will hee satisfie them, and through his sauing kindnesse, will hee shew them his saluation.* Let euery one therefore say, *The Lord is my Light and my Saluation, whom then shall I feare? The Lord is the strength of my life, whereof then should I be afraid? for in the time of trouble, he shall hide me in his Tabernacle, and set me vp vpon a Rocke of Stone.*

Now compare Christ and the Arke together.

The Arke had a Dore, by the which Noah and his household entred into it, to the saving of them.	*Christ*	Is the Dore by whom we enter into the Holy of Holies, to the saving of our soules.
Mount Ararat, take away feare.		Is that Mount Ararat, vpon whose shoulders if we rest, we need not feare what man can doe vnto vs.

The persons were { *Noah, Iaphet, Sem, Cham,* } and their Wiues. } Psal. 30 3 { *The Lord hath brought my soule out of Hell, & kept my life from them that go downe to the pit.*

By fayth Noah *prepared the Arke, to the ſauing of his houſehold.* Heb. 11.7.

Noah *Walked with God*; therefore it is certaine, that the ſpirit of *Chriſt* preached by him. For S. *Peter* giueth a rule. *The ſpirit of Chriſt ſpake in all the Prophets.* His calling was very glorious, being made a Preacher to declare ſaluation to all which would beleeue in *Chriſt*. How hee was receiued, it is manifeſt, ſeeing hee preuayled with a very few: yet the word of God is not in vaine. For ſeeing they refuſed the mercie of God offered in *Chriſt*, it is certaine *Noah* would preach the Iudgements of God, the other part of the Goſpell, which the Launes call *Excommunication*; the Hebrewes, *The Lord commeth*. The Hebrewes, and with them the Greeke Orators, doe vſe to feigne *Proſopopeia*, which is a Conference or Communication, when they meane to expreſſe thinges more at full. So we may imagine *Tubalkaine* to ſay; Surely *Noah* is an honeſt man, and payeth well for his worke, and hee hath with very great charges kept a great ſort of Labourers theſe ſixe ſcore yeares: What ſhould hee meane by this? Surely, anſwereth *Iubal*, I will tell you ſtrange thinges: Seuen of my beſt Rammes, and ſeuen of my beſt Ewes ranne from my flocke right-foorth to the Arke, & there they went in. And an other ſtanding by, replyeth: I am ſure I can tell (ſayth hee) as great a maruell as this: for comming by a Wood, I ſaw a fearefull Lyon and a fierce Lyoneſſe, and they went as gentlely by me as two Lambes, not offering to doe me any hurt, and came to the Arke, and there were Plankes ſet, and they went in. Yea ſayth an other, I ſaw a huge Beare doe the like. And ſo they might ſpeake of the reſt of the Beaſtes This might driue them to an amazednesſe; but this could not ſaue them. And hereby it is apparant, that it is not in our power to repent when we liſt: for this is not repentance, to be ſorie for our ſinnes, (there is no man ſo wicked, but hath done ſo,) There muſt be

alſo

alſo a turning to God; which is neuer, except we be lightned by his ſpirit. The Lord vſeth firſt to offer mercie, which if it be contemned, he hardeneth our heartes, that thereby we may be made more fit for his iudgments.

Cham was ſaued in the Arke, to be a ſcourge for all the reſt. And if you marke through the Bible, you ſhall finde that God dealeth in the like ſeueritie. For euery good Familie, hath one of *Chams impietie* to perſecute him.

ADAM	had	*The Serpent*, to tempt him.
Abel		*Kaine*, to kill him.
Iſaack		*Iſmael*, to floute him.
Iacob		*Eſau*, to purſue him.
Ioſeph		*His owne brethren*, to ſell him.
Iob		*His Wife and Friends*, to reproue him.
The Iſraelites		*Pharaoh*, to afflict them.
Dauid		*Saul and Abſolon*, to perſecute him.

The Iewes	had	*The Babilonians*, *The Medes & Perſians*, *The Grecians*, *The Syrogrecians*,	to ſubdue them.

CHRIST	had	*She Iewes*, and *Romanes*,	to Crucifie him.

The time of the continuance of the Flood. is thus deſcribed.

IN the dayes of the Flood, *Moſes* teacheth two thinges: the dayes of the Moneth, and the dayes of the whole Yeare. For he writeth that the Flood began the Seuenteenth day of the ſecond Moneth, & that the Waters preuayled 150 dayes; & that the next day after 150. was the Seuenteenth day of the ſeuenth Moneth. Sixe and fourty

dayes had paſſed before the Flood: for the Seuen and Fortie day (I meane the Seuenteeth day of the Second moneth) the Flood began. Ioyne One Hundred and Fiftie with Sixe and Fortie, they make plainely One hundred nintie and Sixe dayes, which diuided by Thirtie, leaue Sixe exact moneths, and the Seuenteenth dayes of the ſeuenth Moneth in which *Moſes* writeth, that the Arke reſted. Hereby it is moſt euident, that in auncient time they had 30. dayes to a Moneth. Moreouer, a moderate expounder of *Moſes*, ſhall find 365. dayes in the yeare of the Flood; thus. The firſt day of the tenth Moneth, 271. dayes from the beginning of the yeare, the toppes of the Mountaines were deſcouered: *Noah* tarried yet 40. dayes: When 311. daies were paſt, then he ſent foorth a Rauen, which houered a long time, he nameth not the time, but as 7. vpon 7. in the Doue is expreſſed: ſo 40. vpon 40. is here to be vnderſtood. So then there are daies 351. to which add the 14. laſt in which the Doue was twiſe ſent foorth, then you haue dayes 364. after the 14. daies in which the Doue returned not. *Moſes* reckneth the firſt day of the Moneth, in theſe wordes: In the 601. of the age of *Noah*, the firſt day of the firſt Moneth the waters were dried vp. Concerning the 5. dayes, euery ſixe yeares they make a leape Moneth, & the odde quarter of a day in 120. yeares, make a leape Moneth.

Thus much for the vſe of the Fathers before the Flood.

Now

Now follow the Fathers

after the Flood, whose Storie conteineth vnto the Promise giuen vnto *Abraham*. 427. *yeares.*

Some thing will I speake of the generall vse of them both together.

WEe haue two stayes, the Fathers before the Flood, and the Fathers after the Flood. The summe of all, is nothing else, but to know God, and him whom he sent *Iesus Christ*: For surely, the spirit of God hath in such plainnesse penned downe the Storie of the Scriptures, that all the world must wonder at the wisedome of God layde downe so shortly, and plainly. Before the Flood he taught nothing but the Gospell, adding to the doctrine thereof, *Kaines* Murther, and *Lameches* Adulterie. And after the Flood, we haue not ten notable Fathers as before: For *Terah* the father of *Abraham* fell away, and worshipped strange Gods. And surely, as the Sunne, Moone, and Starres, are glorious and excellent for the distinguishing of times: so are the Numbers of the ages of the Fathers. And through the Scripture for the clearenes of the Word, Times are generall, or perticular: Generall, from *Adam* to the Flood, and from thence to *Abrahams* promise, from thence to the comming out of *Egypt*, then to the building of *Salomons Temple*, then to the burning thereof by the *Babilonians*, and then to the end of the Captiuitie, and from thence to the death of *Christ*. These are the summe of all the Times: the proofe of these, is scattered through the Scriptures.

Thus much for the two Tables in generall.

After the Flood.

Noah *and* **Sem** *be heere handled againe, because their ſtorie continued through and after the Flood.*

Compare **Noah** *with* **Adam**, *and you ſhall ſee that* **Noah** *is another* **Adam.**

	Was an husbandman.	was an husbandman,
	Became into tranſgreſſion by eating vnlawfully.	Became into tranſgreſſion by drinking vnlawfully.
Adam	And *Eue* after their tranſgreſſion, ſeeing their nakednesſe, ſewed Fig-tree leaues to couer themſelues and the very ſame wordes that God ſpake to *Adam* in Paradiſe for ruling and increaſing, the very ſame he renewes to *Noah*.	*Noah* After his tranſgreſſion hauing his nakednes vncouered, is couered by *Sem* and *Japhet*.
	Had the tree of Life in Paradiſe, for a ſeale of conſeruation.	Had the Rainebow as a couenant of preſeruation.
	Had two youngeſt Sonnes good, & the elder wicked.	Had two eldeſt Sonnes good, and the younger wicked.

Kaine the eldeſt ſonne of *Adam* was curſed.

Cham the youngeſt ſonne of *Noah*, euen to *Canaan* his youngeſt ſon, was curſed.

The one againſt nature, killed his Brother: The other againſt humanitie, vncouered his Fathers nakednes.

Adam before the Flood, might eate no Fleſh. *Noah* after the Flood, might eate Fleſh, the Blood onely excepted; be-

becauſe in the Blood of euery thing is the life; and the life of euery thing will God require at euery creatures hand: from the ſeueritie of which, a commandement againſt Murther was giuen to *Noah*.

The reaſon why they might eate Fleſh after the Flood, and not before, may be, becauſe the dayes of man being ſhortened at the Flood halfe in halfe, the bodyes of men were afterwards of a more weake conſtitution: and then you read firſt of planting of Vines for Wine, which was added to be an helpe in digeſtion, to the ſtrengthning of the body, and quickning of the vitall ſpirits, as in *Pſalm. 104. 15. Wine doth make the heart glad, and Oyle doth cauſe a chearefull countenance.*

Noah was drunke, and vncouered in the midſt of his Tent; and awaking from his Wine, hee knew what his youngeſt Sonne had done, and ſayd, *Curſed be Canaan: a ſeruant of ſeruants ſhall he be.* (Now *Noah* would not curſe *Cham*, becauſe God bleſſed him, but hee curſed *Canaan* his Nephew the Sonne of *Cham*: who as ſome ſuppoſe derided alſo his Grandfather.) *Bleſſed be the God* Sem. And, *God will perſwade* Iaphet *to dwell in the Tents of* Sem. Vpon theſe three ſentences doe the chiefe Stories of the Bible depend. For whatſoeuer plagues doth befall the *Egiptians*, the *Canaanites*, *Ethiopians*, *Blackemores*, *Babylonians*, and ſuch like, is contained within *Chams curſe*. Whatſoeuer bleſſing is promiſed or performed to the *Iewes*, is comprehended within *Sems* bleſſing. Whatſoeuer promiſes of mercie and ſauing health, was prophecied of to the *Gentiles*, is vnderſtood vnder theſe words, *And God will perſwade* Iaphet *to dwell in the Tents of* Sem.

The Prophet *Noah* ſpake not at random, when he ſaid: *Bleſſed be the God of Sem.* But what is there ſpoken ſhort, in due time is drawen out longer; and the not regarding the bleſsing to *Sem*, doth make many thinges in the new Teſtament, to be neglected.

And

And firſt for CHAM.

HIs name ſignifieth, **Hotte**, or, **Cholericke**: And thoſe Countries did his Sonnes (after the confuſion of Tongues) poſſeſſe; namely, in *Africa* in the South countrie. *Cham* the Prince of *Affricke*, (the ſpreader of wickedneſſe) inhabited the fourth part of the World with his Families. His Houſe neuer got any victorie, but for ſome eſpeciall puniſhment to be ſhewed vpon *Sems* houſe. *Cham* had a curſe in this world, and doubtleſſe in the world to come.

He had foure Sonnes: The firſt, *Cuſh*, of whom came the *Ethiopians*, or in our tongue, **Burnt-faces**: The ſecond, *Mitzraym*, of whom the *Egiptians* come, for *Mitzraim* doth ſignifie **Egypt**: The third, *Put*, of whom the *Lybians* and *Blackamores* come: And the fourth, *Canaan*, of whom the *Canaanites* come, in whom the curſe of *Cham* was pronounced; notwithſtanding it falleth out alſo in all his other Sonnes. And as *Canaan* was a ſlaue of ſlaues; ſo are they that are of the like infidelitie: ſo that oftentimes for the horrible impietie of one man, the whole Nation fareth the worſe.

This *Canaan* had eleuen Sonnes, and himſelfe made the twelfe; and his Countrie was called *Canaan*, which once was *Paradiſe*. And as *Paradiſe* to *Adam* reſembled the ſtate of Heauen: ſo did the land of *Canaan*, to the *Iſraelites*, and the *Iewes*: for it was a Land abounding with all good thinges. In *Paradiſe* was the Tree of life: in *Canaan*, *CHRIST* was borne the true Tree of life. *Adam* neglecting the true ſeruice of God in *Paradice*, was driuen from thence. The *Iewes* neglecting their Sabaothes, and finally the knowledge of *Chriſt*, were likewiſe driuen out of *Canaan*. But as notwithſtanding *Adams* fall, ſaluation

in

in *Paradiſe* was promiſed to all the world: ſo notwithſtanding the ſinne of the *Iewes*, *Chriſt* in *Canaan*, wrought the full ſaluation of all the world.

Theſe eleuen ſonnes of *Canaan* were ſetled in one ſoyle, that is, in *Canaan* (which is about 160. myles from North to South, and 60. myles from Eaſt to Weſt.) Their names are *Zidon* who built *Tyrus*, the glory of the world for trafique of Marchandize *Heth Gebuſi*, who after *Sems* death, (as it ſhould appeare) poſſeſſed *Ieruſalem*. *Amori Girgaſhi*, of whom there were ſome left till *Chriſtes* time, as *Matt. 8. 28. Hiuits*, of whom *Abraham* bought his burying place, of whoſe kindred alſo *Eſau* tooke him Wiues. *Arkite*, *Sinite*, *Arnadite*, *Zemathite*, *Hemathite*. It is ſuppoſed there were ſo many Tongues as there were Nations: but it was no otherwiſe then our *Corniſh* and *Northerne* men differ in their tongues. Theſe were Lordes of the whole ſoyle to plant, buyld, and repleniſh it againſt time to come, that the twelue Trybes of *Iſrael* might haue Vineyardes that they neuer planted, and Houſes they neuer builded. Whereupon *Moſes* ſayth *Deut. 32. 8. When the moſt high God deuided to the Nations their Inheritance, hee appoynted the borders of a people according to the number of the Sonnes of Iſrael.* And when God promiſeth to *Abraham Gen. 15. 18.* that he will giue his ſeed a Land that ſhall flow with Mylke and Hony, hee bordereth it from *Egipt to the great Riuer Euphrates*; within which borders, are contained the ſeuerall Lordſhips of *Canaan* and his Sonnes, namely, the *Kenites*, the *Kenezites*, the *Cadmonites*, the *Hithites*, the *Pherezites*, the *Gyanits*, the *Amorites*, the *Cananites*, the *Girgaſhites*, and the *Gebuſites*.

Becauſe *Cham* ſcorned his father, who was the reſtorer of all the world, therefore his Countrie was to be giuen to *Sems* Houſe the *Iewes*; and they were driuen out of their Land by the Sword of *Ioſhua*, except ſome few, who were left in the Land to be Spurres in the ſides, and Thornes

in the eyes of the *Israelites*, who were to poſſeſſe it; that when through the aboundance of wealth they grew to forget God, they might be chaſtened with his rod of correction. Thus *Shams* curſe is extended euen vnto *Canaan* his youngeſt ſonne, and he is made a Seruant of ſeruantes to *Sem*, that the bleſsing of *Sem* might appeare, and the open curſed ſhould ſerue the open bleſſed, although it be nine hundred yeares after *Noahs* Prophecie, to ſhew that although God ſuffer the wicked a while, and doth deferre his puniſhmentes vntill the ſinne of the *Amorites* come to a full ripeneſſe, that yet he is a righteous Iudge, and ſitteth vpon a firie Throne, from whoſe preſence doth iſſue Riuers of fire, to conſume all ſuch as will not learne to know *The Seed of the Woman* to be able *to breake the head of the Serpent*; nor deſire *to dwell in the Tentes of Sem*, acknowledging the God of *Abraham*, the God of *Iſaacke*, and the God of *Iacob*, to be the true GOD, that keepeth couenant with all, whoſe Garments were waſhed in Wine, and his Mantell in the blood of Grapes: nor marke that *Shiloh* is that *Emmanuel*, **God with Vs**; who is that *Stone* that can grind the mightieſt *Gyant* in the land of *Canaan* to powder: Who haue eyes, and will not ſee how God with fire from Heauen conſumed their Cities, turned *Lots* wife into a Piller of Salt, ouerthew their kinſmen *Pharaoh* in the read Sea, and made the Walles of *Iericho* to fall downe without violent handes?

Chams Houſe was not plagued for building *Babel* onely, but for falling from the Religion of *Sem*; and his poſteritie had a deadly minde againſt true Religion. And as *Cham* & the reſt are in *Gehenna* in darkneſſe, ſo in Scripture, they are left in darkneſſe; for there is no time of any mentioned whenthey died but are left in darkneſſe.

The wicked men of *Canaan* would neuer yeeld to the trueth, but prayſed Gods of Gold, Braſſe, and Stone.

New

Now followeth for Iaphet.

HIs name ſignifieth, Perſwaded. He had ſeuen Sonnes, *Gomer, Magog, Madai*, of whom came the *Medes*. *Iauan*, of whom the *Grecians* and *Romanes* come: And *Tubal*, and *Meſech*, of whom the *Muſcouites* come: And *Tiras*, of whom the *Thracians* come. Of theſe, were the Iſles of the *Gentils* diuided in their Landes.

Iaphet, hee was pertaker with *Sem* in the action of couering thier Father, but *Sem* had the prerogatiue of the Promiſe concerning *Chriſt*, notwithſtanding *Iaphet* was the elder. And if you marke through al the Bible, you ſhal not finde the firſt borne of any of *Chriſtes* auncestors to haue the Promiſe pronounced to them in open tearmes, becauſe *Chriſt* the firſt begotten of his Father, would not come according to the luſt of the fleſh, or courſe of nature, but by grace. *Sem* in regard of that, had the glory of God preached in his Tentes, vntill the acceptable Child did come, in whom all Nations ſhould be bleſſed. And when the glory of *Sems* houſe, which were the *Iewes*, was extinct, *Iohn* was baniſhed into *Patmos*, & is commanded to write to the ſeuen Congregations in *Aſia* the leſſer, (where *Iaphets* ſonnes were firſt ſetled, to ſo many Congregations as *Iaphet* had ſonnes.) *Grace and peace from him that was, and is, and which is to come: and from the ſeuen Spirites* expreſſed in Eſay 11.7. *which are before his throne, & from Ieſus Chriſt, which is a faythfull witnes, and firſt begotten of the dead*, Alpha, *and* Omega, *the firſt and the laſt, who was dead, but is aliue, and behold he liues for euer & euer, and hath the keyes of Hell and of Death*: & giueth light & life to *Iaphet* the *Gentile*, who was in darkneſs and in the ſhadow of death, perſwading him to dwell in the tentes of *Sem*, to be a dweller in the ſpirituall *Canaan*, and a Citizen in the heauenly *Salem*, where there is no earthly Temple: For God almighty, and the Lambe, are the Temple of it.

Now for SEM.

SEM being an hundred yeares old, begetteth *Arphaxad* two yeares after the Flood. So old was *Abraham* when he begat *Iſaacke*.

He is in vertue equall with any before the Flood.

This *Sem* was a { King. / Prophet. / Sacrificer.

He ſignifieth, a **Name**: to teach them, that they ſhould looke to him in whom *Sem*, and the whole world ſhould be bleſſed.

He had fiue Sonnes, { *Elam.* / *Aſſur.* / *Arphaxad.* / *Lud.* / *Aram.*

Elam, of whom the *Perſians*. *Aſſur*, of whom the *Aſſirians*. *Arphaxad*, of whom *CHRIST*. *Aram*, of whom the *Aramites*. *Lud*, of whom the *Lidians*.

There be diuers which condemne Genealogies, warranted thereby (as they ſay) by Saint *Paules* Councell to *Thimothie*: *Neither that they giue heed to Fables and Genealogies, Endleſſe, which breede rather queſtions, then godly edifying by Fayth*. Indeed ſeeing Genealogies are of great conſequence to the prouing of *Chriſt* to be the *Meſſias*: the *Iewes* to croſſe this, faine diuers of their owne, which S *Paul* calleth *Endleſſe*, & therefore to be auoided, as alſo tales inuented by them, whereby they corrupted the ſtory of the Scriptures. But this condemneth not the Genealogies, which the Holy Ghoſt penneth, but rather approueth them. And if we doe but croſſe the account laide

laide downe by the *Heathen*, we do obſcure the euidence of the Scriptures. Thus much for the anſwere of this obiection.

Arphaxad *borne, when his father* Sem *was 100. yeares old,* Noah *602. and* Iaphet 102. 1658.

HIs name ſignifieth, **Healing**. Some hold that the *Caldeans* come from him.

CHRIST healeth all our infirmities.

Shelah *borne,* Arphaxad *being 35. yeares old.* 1693.

HIs name ſignifieth, a **Branch**, or, **Twigge**. Hee was the Eather of the *Shelanites*.

Heber *borne,* Shelah *being 30. yeares old.* 1723.

HEber a repreſenter of the Sonne of God; who beginning to be thirtie yeares old, buildeth vp the decayed walles of the *Gentiles*.

Thirtie yeares after the promiſe giuen to *Abram*, was it before his ſeede began to be afflicted. *Ioſeph* being thirtie yeares old, expoundeth *Pharaohs* Dreame.

Heber ſignifieth, **Pilgrime**, or, **Stranger**: So his faythfull ſeede confeſſed themſelues to be. Saith *Abraham, I am a Stranger and Pilgrime, Giue mee a place for money to burie my dead.* So ſaith Saint *Peter*, repeating the ſame Storie. *I beſeech you as Pilgrimes and Strangers to abſtaine from fleſhly luſts, which fight againſt the ſoule*. And *Chriſt* the chiefeſt of *Heber*, ſaid. *The Foxes haue holes, and the Birdes of the ayre haue neſtes*

neſtes; but the Sonne of man hath not whereon to lay his head. Hebers poſteritie went as ſtrangers flitting from Land to Land, *Looking for a Citie, whereof GOD was the builder. Heb 11.10.*

This *Heber* is from the Creation, the fourteenth, two ſeuens, a double *Henoch.* He is the fourth after the flood, as *Iudah* is the fourth ſonne of *Iacob*, of whom *Chriſt* came. He is the ſeuenth from *Henoch*, a man for rare bleſsinges to be compared with *Henoch*, and is the ſame in force that *Henoch* is, although you would thinke them cleane contrary: and ſo they are in ſignification, but in effect of diuinitie all one: For *Henoch* ſignifieth **Dedicated to God**; and *Heber*, **Pilgrime**, or, **Stranger**: and hee that is a ſtranger vpon earth, deſpiſing the ſtate of worldly pompe, is a Citizen with God: therefore whoſoeuer will be a true *Henoch*, muſt alſo be a true *Heber.*

And if we will be holy before God, & acceptable veſſels for the vſe of his Temple, wee muſt beare Palme boughes in our handes, that is, ſing *Hoſanna* to the higheſt, and be eſtranged from the vaine conuerſation of this earthly *Paradiſe:* ſo ſhall our names continue famous through many Generations, as *Hebers* did, and we ſhall ſpeake the prayſes of God in our owne tongues; for wee will not conſent with *Nimrod* to the building of our owne *Confuſion*, whereby wee might be ſhaken off from the fauour of God, as hee and his adherents were.

Hebers glory is further enlarged, in that the *Hebrew* tongue taketh the name from him. The *Iewes* kept this ſincerely, till they went into Captiuitie into *Babylon:* but when they came from thence, they began to ſtammer; for they learned the tongue of the *Babylonians. Malachy* endeth the old Teſtament, & the *Hebrew* tongue: for though Schollers write *Hebrew*, yet vpon the firſt ſight it is apparant to be the writing of man, ſo farre it differeth from the ſtile of the holy Spirit.

There

There be one thouſand ſeauen hundred fifty and eight rootes in the *Hebrew* tongue. And this is a wonderfull thing, that the bare actions of the Creatures ſhould expreſſe *Hebrew* wordes, as a horſe running vpon a cawſey, the ſound of his feete is much expreſſing this noyſe *Ratſat*, which in *Hebrew* is, to run: the noiſe which birds make by clapping their wings when they flie is of this ſound *Goth*, which in *Hebrew* ſignifieth a Fowle. The *Grecians* cannot find out the roots of their tongue. The Lord tooke ſuch order in penning of the old Teſtament, that one skilfull in the *Hebrew* tongue will eaſily know if there be a ſentence or a word put in, nay; if there be but a letter added, ſo that they are very vnwiſe, that perſwade others, or beleeue them ſelues that the bookes of *Iudith* and *Tobie* are Canonicall ſcriptures: for they are not *Hebrew*, neither were they receiued at any time by the auncient *Hebrewes*, who where ſo perfect and ready in the text of the old Teſtament, that they could tell how many times the letter *Aleph* was vſed in the Byble: ſo that to beleeue theſe bookes to bee Scriptures, is to croſſe the teſtimony of the *Iewes* for their owne ſtory: and if they knew our opinions herein, they would condemne vs for miſſing of Religion.

This *Heber* was a varie happie man, and his happineſſe made manifeſt, in that none that liued after him came to his daies: for he being a Prophet, knew how heauy the curſe of God would be vpon the ſonnes of men for building the tower of *Babel*: therefore hee nameth his ſonne *Peleg*, Diuided. The *Hebrew* name is halfe the abridgment of the ſtory, as it falleth out for the moſt part.

He had alſo great cauſe of ſorrow and heauineſſe, in that thirteene families of *Ioktanes* ſonnes, to whom *Heber* was Graundfather, went quite away, and were farre from *Ieruſalem*, and being out of the fauour of God, were beeaued of ſaluation: ſo that *Chams* houſe might ſeeme to haue

greater

greater bleſsinges, for they dwelt neere to *Ieruſalem*, and *Iacobs* ſonnes in *Egypt*,, married with *Chams* daughters. *Iacobs* ſonnes called themſelues *Hebrewes*, becauſe the ſtorie of *Heber* is the moſt famous of all the Fathers,

1757. **Peleg *borne*, Heber *being* 34. *yeares old.***

HIs name ſignifieth, **Diuiſion.** In his dayes the tongues of thoſe that built the *Tower of Babel*, were confounded. In the conſideration of which ſtorie,

Time, *Place*, *Perſons.* } are to be vnderſtood: { *Time*, at or a litle before *Pelegs* birth. *Place*, a Plaine in the land of *Shinear*. *Perſons* 70. of { *Sem.* 27. *Iaphet.* 14. *Cham.* 29.

Theſe 70. ſpake one language, the tongue of *Heber*, and going from the Eaſt, they found a plaine in the land of *Shinear*, where they abode and made bricke in ſtead of ſtone, and ſlime in ſtead of morter, and ioyning with *Nimrod*, ſayd, *Let vs make vs a Sem*, that is, *a name*, euen in deſpight of the bleſsing of *Noah* beſtowed vpon *Sem*. But God ſcattered them from that place, into the vpper face of all the earth, and they left off to build the Citie, therefore the name of it is called *Ba-bell* (that is *Come confuſion*) becauſe there the Lord confounded the language of all the earth. *Babell* is, Babling, both in Hebrew, and in Engliſh.

1/2 This halfe ſheweth, that as the dayes of men at the Flood were cut off halfe in halfe; ſo likewiſe at the confuſion of Tongues: for none after *Peleg*, commeth to halfe *Hebers* yeares.

As

As at the confuſion of tongues, there was great falling out about words, becauſe one could not vnderſtand another: ſo hitherto all the world is at variance for the vnderſtanding of words. And as the builders of *Babell* fell to *Babling*; ſo the deſpiſers of diuinity ſhall fall to *Babling*. Therefore it were to be wiſhed, that euery man in the world vnderſtood the *Hebrew* tongue.

All nations in the earth are compelled to take notice of this ſtory, whenſoeuer they heare any man ſpeake in an other tongue, which they vnderſtand not: For entring into the conſideration thereof, they are driuen preſently to examine the ſtorie of the *Gen. 10.* in which they may ſee the iuſt and ſeuere dealing of God to ſuch as enuie the bleſſing of their brother: for going from ſinne to ſinne, they had their tongues diuided, and their dwellings ſcattered.

It appeareth by this ſtory that the dealinges of *Cham* and his ſonnes were in the ſame kinde that *Kaines* were.

Kaine after his Curſe, wandring like a Vagabond from the place of true Religion, into the land of *Nod*, which ſignifieth, Fugitiuus, buildeth a Citie, and calieth it after the name of his Sonne *Henoch*.

Cham after his curſe goeth wandring about from the place that *Noah* liued, and *Sem* ſacrificed at, vnto the land of *Shinear*, which ſignifieth *Shake off*, and there hee built a Cittie of *Confuſion*.

From which ſtory alſo we may obſerue the iudgments of God, that wherein a man offendeth, hee or his ſeede is commonly puniſhed; for it is certaine that all the actions of wicked are a harmony with Gods dealings, though in reſpect of the wicked, they agree not with vertue.

The ſonnes of *Sem* for ioyning with rebellious *Nimrod* of *Cham*, as it were flouting their Fathers bleſsing to furniſh vp the number of 70. made Bricke for the buylding of the Tower of *Confuſion*. 70. of *Sems* poſteritie 600.

yeares after, were forced to goe into the land of *Cham*, and there compelled to be Brickmakers vnder *Pharaoh* King of *Egipt*, becauſe they deſpiſed the bleſsing of *Sem*, and remembred not the ſtorie of the 70. *Families* that buylt the Tower of *Babel*. To ſhew that when in proſperie men forget God, turning his Graces into Wantonnes, and his Bleſsinges into foliſh Pleaſures; that he will take his bleſſinges of Bread and Wine and Oyle from vs, and driue vs into forraine Nations amongſt *Egiptian* Dogges, to ſeeke reliefe: Whoſe ſuccour ſhall be yokes of heauie bondage, to puniſh vs in the ſame pleaſure wherein we offended.

All the 70. *Families* doe afflict *Sem* for this, before hee hath his ful renowne: and in ſcattering of *Iecktanes* ſonnes, they are placed fartheſt off *Ieruſalem*, of any.

Peleg, Diuided, { *Chriſt* is *Palmoni*, the ſecret numberer, that weghieth, numbreth, and diuideth.

Vnto the building of the Tower of *Babel*, we haue,

Sem,	Name.	*Put theſe together, and you haue a ſhort ſentẽce.*	A good Name like precious Oyntment to heale & bind vp the ruined branches of poore Pilgrimes, walking in & out here on earth like ſtrangers, as hauing no abyding place: for God will diuide to euery one according to his workes.
Arphaxad,	Vraling.		
Sale,	Spoyling		
Heber,	Pilgrime.		
Peleg,	Diuided.		

1787. *Regu* borne, } Abreaking a ſunder, or, ruill.
1819. *Serug* borne, } Bough, Plant, or, principal Vine
1849. *Nachor* borne, } Dyp.
1878. *Terah* borne, } Smelling. These like a principall Vine, moyſtned with good ſap, and healed by grace, gaue a good ſmell, though *Terah* falling to Idolatrie, had almoſt extinguiſhed the heate thereof.

An

AN euill Plant that hath loſt his ſappe, and is become dry, being not watered with the deaw of Heauenly grace, can giue no good ſmell: which appeareth, in that *Terah* quite forgetting that euer God created and conſumed the world, and brought the deuiſes of the ſonnes of *Noah* his great Graundfather to open ſhame of eternall memorie, ſcattering them vp and downe like vagabonds ouer all the earth, figuring the calamities of their later ages, (the puniſhment whereof chiefly was to be performed in his owne kinred) became an Idolater, as *Ioſhua. 24. 15. Your Fathers in old time, worſhiped ſtrange Gods, euen* Terah *the father of* Abraham, *&c.* But marke the euent: For euen as the ſonnes of *Sem* for ioyning with the reſt, were ſcattered with the reſt; ſo the poſteritie of *Terah* by *Abram*, euen the beſt of them, namely the *Iewes*, were once ſcattered Vagabondes ouer all the earth, for not imbracing the couenant of *Abraham*, *Iſaacke*, and *Iacob*: But in mercie gathered togeather againe to the *Mountaine of grace*, to *Iacobs Well*, that giueth euer-liuing Water to ſo many as would acknowledge *Chriſt* the *Rocke*, to the Land *that flowed with Milke and Hony*: To *Bethel*, the houſe of *Iehouah*, where they might ſee a *Ladder* reaching from Heauen to Earth, with Angels aſcending and deſcending. To that freſh ſpringing hill of *Sion*, which is watered with the deaw of *Hermon*: from whence it runneth like the precious Oyntment that ran downe from *Aarons* beard, to waſh away their former vncleannes, and ſo purge their filthy leproſie, that they might be a ſweete ſmelling Sacrifice vnto the Lord, holy and acceptable before his Throne, hauing an high Sacrificer to enter into the *Holy of Holyeſt*, to make interceſsion for them, that they might be free from Confuſion, and deliuered out of the bondage of the outward & ſpirituall *Babel*. But euen as the Dogge returneth to his vomit, and the Hogge to his wallowing in the Mire, ſo theſe *Iewes* of vncircumciſed handes and

heartes, forgetting all thoſe, and many more benefites of God beſtowed vpon them, crucifying *Chriſt* the King of glory, the God of *Sem*: and not remembring their former puniſhmentes, are once againe ſo ſcattered ouer the face of the earth, that while the world endureth, they ſhall be vagabondes, and neuer gathered togeather againe: to teach vs, that if God ſpared not them, nor ſuffered them to continue in their tranſgreſsions, beeing his peculiar people, that wee are to looke for no other recompence then they had, if we deſpiſe the knowledge of *Chriſt*, as they did.

Terah hath three Sonnes, { *Haran*, *Nachor*, *Abraham*, } as *Adam* and *Noah* had.

1996. Peleg *died, being* 229. *yeares old.*

Hee had not halfe the yeares of his father *Heber*: the moſt aged man after the Flood liued not to halfe *Methuſhelahs* yeares; to ſhew the Curſe that came by the Flood: ſo euery man in the world, hath part of Gods Curſe by the Flood.

1997. Nachor *died, being* 148. *yeares old.*

2006. NOAH *died, being* 950. *yeares old.*

Hee liued after the Flood 350. yeares, that is, 7. Fifties, or 7. Iubilees of yeares, as many as were from conquering the Land of *Canaan*, to the gouernment of *Samuel*. *Noahs* whole life, was a ſinging of Saluation to the holy Lambe, ſeeing all the world drowned, and hee onely ſaued.

Noah died, two yeares after *Abram* was borne. So God ſtirs vp one good man after another, oftentimes.

Abram

ABRAM borne, 352 yeares after the Flood. 2008.

HIs name ſignifieth, **the Father**, being the tenth from *Noah*: Another eſtabliſher of Religion, as *Noah* (the *Reſtorer* or *Comforter*) was, the tenth from *Adam*. And as in *Noahs* dayes hee being the tenth from *Adam*, Gods iuſtice ouer all fleſh was extended: So in *Abrams*, hee being the tenth from *Noah*, Gods mercie to all the world is pronounced.

When *Terah* is 130. yeares old, *Abram* is borne. So old was *Adam* when he begat *Seth*, a foundation of Religion: *Iacob* a bringer of Religion into Egipt, is 130. yeares old when he ſtandeth before *Pharoh*. *Ioboiada* the high ſacrificer, ſaueth *Ioas* the Kings Sonne from the malice of *Athalia*, which had deſtroyed all the reſt of the Kings ſeede, and dieth being 130 yeares old. While he liued, *Ioas* kept Religion and Worſhipped the God of his Father. After his death, he fell away and ſuffered incenſe to be offered in the groues, to whom *Zacharias* the Sonne of *Barachias* ſaid, Is this the reward of all my Fathers paines, that as ſoone as my Father is dead, you forſake the true God, and worſhip the Gods of the Nations? For which cauſe *Ioas* cauſed him to be ſlaine betweene the Alter and the Temple. So that as death is contrarie to life; and as at the birth of *Seth* and *Abraham*, the graces of God were manifeſted to the world: ſo at *Ioboiadahs* death, the Tribe of *Iuda* loſt all Religion.

It is a queſtion how *Terah* being an Idolater, could name *Abram*, **the Father**; for ſo doth the word ſignifie. Hee might gueſſe like a worldly man, that his Sonne *Abram* ſhould be likely to be Rich and Mightie, and ſo ſhould haue many vnder him. Howſoeuer it was, this is certaine, that God directed the tongue of this Idolater to ſet foorth and preach his glory, though his life had no ſhew of vertue.

Here is an other queſtion to be diſcuſſed of the age of *Terah*, when he begat *Abram*.

Of Terah *his age when he begat* Abram.

SOme will haue *Abram* to be borne at *Terahs* Seuentieth yeare, becauſe in *Gen. 11. 26.* it is ſayd, *Terah liued ſeuentie yeares, and begat Abram, Nachor, and Haran.* Whereupon they gather, that *Abraham* was the firſt borne, becauſe hee is put in the firſt place, and that hee was borne in that yeare of *Terah*, to wit, the Seuentie. But they marke not, that *Terahs* Sonnes are reckoned, not according to their age, but according to their dignitie, as *Gen. 5.* The ſonnes of *Noah*; *Sem*, *Cham*, and *Iaphet*, are ſo rehearſed, that in the firſt place there is mention made of *Sem*, who for all that, was not the firſt borne, neither could be borne in the Fiue hundreth yeare of *Noah*, fifth two yeares after the Flood in which yeare he begat *Arphaxad*, hee was but an hundreth yeares old. Now the firſt of this opinon whom I follow, was *Caluine*, that famous Doctor of the Church of *Geneua*, who in his Commentaries vpon *Gen. 11. 27.* expreſſeth it in plaine wordes. Him followed *Beroaldus*, who did much in the illuſtrating of time, and *Mongoldus*. This demonſtration is ſet downe, *Act. 7.* *Abraham* is ſaid to goe out of *Haran* after his father *Terah* died. Now *Terah* liued 205. yeares. And *Abraham* went out of *Haran* in the 75. yeare of his age: which yeares if you ſubtract from *Terahs* age, there remaine 130. yeares, in which *Abrams* nativitie falleth. The ſame may be confirmed by *Sarahs* age *Abrams* wife, who is thought to be the Daughter of *Abrams* brother. *Abram* exceeded her no more but ten yeares: whereupon it followeth, that hee was borne long after him that was both his Brother, and Father in law. *Abram* therefore was called, and began his Pere-

Peregrination in the 2084. yeare of the world, the very ſame day that his poſteritie went out of *Egipt*, namely, the 15. of *Niſan*, as it is ſayd in *Exod. 12.*

The third ioynct of this firſt time, which containeth the diuine couenant of *Abraham*, endeth in the yeare when the Law was giuen, in which the *Iſraelites* by the goodneſſe of God, were brought foorth, and deliuered out of *Egipt* by many and ſtrange Miracles. This containeth 430. yeares, which is confirmed by the teſtimonie of S. *Paul*, who expreſly ſayth, *Gal. 3. 17.* That the Law began 430. yeares after the confirming of the Couenant or Teſtament. And concerning the confirmation of which Couenant he ſpeaketh, he expreſſeth in that which went before, namely, of that ſame which was made, when being called of God, he went out of *Haran*: For in verſ. 8. hee cyteth the ſame Promiſe: *In thee, ſhall all the Nations of the earth be bleſſed.* Which *Gen. 12.* is rehearſed in the narration of his calling, verſ. 3. Hitherto alſo it appertaineth, which is written *Exod. 12. verſ. 40. The Peregrination of the Children of Iſrael,* (as learnedly and truely tranſlateth that worthy man *Beroaldus*) *which they dwelt in Egipt, was Foure hundred and thirtie yeares.* Which ſurely the Seuenty Interpreters ſo tranſlate, that they account the Peregrination of the Fathers made in the Land of *Canaan*, in this *dwelling.*

Neither doth the place of *Gen. 15. verſ. 13.* concerning the *Seede* of *Abraham* to be afflicted 400. yeares, hinder it. For *Abrahams Peregrination*, is to be deriued frō his *Calling*, and his *Seed* began to be afflicted when *Iſaacke* the Sonne of Promiſe borne 25. yeares after his Calling, being a Child peraduenture of fiue yeares old, ſuffered the ſcoffinges of *Iſmael* borne of the Hand-mayde: which ſurely the Apoſtle *Gal. 4. 29.* expreſſely nameth *Perſecution.* Adde hereunto the reſt which *Iſaacke* and *Iacob* ſuffered among Strangers. Now that time wherein the *Iſraelites* abode

abode in *Egipt*, that it is farre wide of 400. yeares, is clearer then the light at noone day, to them which conſider that *Koath* the Sonne of *Leui* went downe into *Egipt*, and liued 133. yeares, and that his Sonne *Amram* liued 137. yeares, *Exod 6.* and that *Moſes* his Sonne was 80. yeares old when he went out of *Egipt*: All which make but 350. yeares; and if from theſe, thoſe yeares be ſubduced, which they liued after their Sonnes were borne, the yeares remayning, would be few. But theſe thinges Doctor *Beroaldus*, and others, haue learnedly ſet foorth. Thoſe notable men, *Bullinger*, *Pbluſpachius*, *Scaliger*, and others, agree vnto it.

It is ſaid, that *Terah* being 70. yeares old, begetteth { *Abram.* *Haran.* *Nachor.*

The Iewes ſay, That *Abraham* was the eldeſt: but thereby they bring notable abſurdities: for they agree that *Sara* was *Harans* Daughter; ſhe is but Ten yeeres younger than *Abram*, and then *Abram* being elder than *Haran*, and yet married his daughter but Ten yeares younger then her Husband, *Haran* muſt needes beget her at Nine yeares of age, which is *impoſſible*: Therefore it is certaine, that *Nachor* and *Haran* were elder then *Abram*. For if wee looke to *Gen. 12.* and conſider that *Abram* being Seuentie and fiue yeares old receiued the promiſe, and to Saint *Stephens* Oration *Act. 7. 2.* by which it appereth, that *Terah* was dead before *Abram* had the promiſe, or elſe the promiſe might haue had reference to *Terah* as well as to *Abram*, we ſhall by good Arithmetique caſt *Terah* at the birth of *Abram* to be 130. yeares: for take 75. yeares out of 205 which is the time that *Terah* liued, and there remaineth 130. the age of *Terah* when he begat *Abram*.

To inlarge this further.

If *Abram* had beene the eldeſt, *Sem* would not haue giuen

giuen him the blessing; for then he should haue died before *Sem*: and men doe not giue their inheritance to their sonnes which die in their life; but he would rather haue kept it for *Isaack*, with whom he liued 50. yeares: this may be made plaine by another of the same sort. *Rebecca* being with child, and they both striuing in her wombe, asketh counsell what should become of her? The question is of whom? *Sem* beeing dead, it is manifest either of *Heber* or of *Abraham*. Thus you may see that without the knowledge of the times, wee could not auoide these errours.

SARAH borne. 20

Sarah is the same in signification that *Iscah* is: for *Sarah* signifieth Queene, So doth *Iscah*. Her name was afterwards called *Sarai*, that is, My Queene.

Shee is thought to bee *Iscah* the Daughter of *Haran*, and so shee is, for *Abraham* calleth *Lot* Brother, which could not be but in respect of marriage: for *Lot* was the sonne of *Haran*, and brother to *Iscah*; therefore in that meaning *Abram*, speaketh truely.

You haue a verie easie reckoning of the times, if you begin at *Sarahs* fifteenth yeare of age, when shee was fit as is were to bee a Tabernacle for *Abraham*.

From *Sarahs* 15. yeare of age to the building of *Moses* Tabernacle, 480.

Frō thence to the
- Building of *Salomons* temple. 480.
- Third of *Cyrus*, when the Proclamation went forth for building the seconde Temple. 480.
- Gouernment of *Pontius Pilate*, in whose time *Christ* built his spirituall Temple. 480.

These comparisons prooue the Prouidence of god to be plaine, and his counsell easie.

2026. *Regu* died, } being { 239. } yeares old.
2049. *Serug* died, } { 230. }

2083. **The Promiſe is giuen to Abraham at his 75. yeare of age.**

430. THat is, *Chriſt* is promiſed to *Abraham* after the fleſh, *Gen.12.3.* 430. yeares before the giuing of the Law. The Promiſe to *Adam* in *Paradiſe*, and to *Sem* after the Flood, is heere renewed to *Abraham*, when hee is 75. yeares old: ſo many yeares olde, as there bee Fathers of *Chriſt* from *Adam* to *Ioſeph*.

Saint *Matthew* beginning at *Abraham*, reckoneth them but 42. that is, three Fourteenes, or ſix Seuens: but Saint *Luke* reckoning them, bringeth *Chriſt* from *Adam*, and ſheweth their number to be 75. Saint *Matthews* meaning was, to prooue him King of the *Iewes*: and Saint *Luke*, to ſhew, that he is the *Seede of the woman*.

Seuentie fiue hath in it, Ten Seuens: and Fiue, the number of the letters of *Iehouah*.

God changeth *Abrams* name from *Abram*, to *Abraham* of *Haman*, a Multitude, becauſe in him all the Nations and multituds of the earth ſhould bee bleſſed, like vnto *Noah*, a new Comforter.

Hee left his Countrey, and his fathers houſe, and went to a Land which God would ſhew him: ſo Saint *Paul* teacheth ſaying, *By fayth Abraham when he was called, obeyed God, to goe into a place which he ſhould after receiue for an inheritance: and he went out not knowing whither he went.* In tl is faith, *Moſes* a high Sonne, refuſed to be called the Sonne of *Pharaohs* Daughter. Saint *Luke* teſtifieth of him, *Act.7.2.* That *the God of glorie appeared to our Father* Abraham *when hee was in Meſopotamia, before he dwelt in Charran, and ſayd*

vnto

vnto him, Get the out of thy Country, & frō thy kindred, & come into a Land that I ſhall ſhew thee. Then came he out of the Land of Chaldea, and dwelt in Charran, and from thence when his Father was dead, hee brought him into the Land of Canaan: but he had no inheritance in it, no not the breadth of a foote. Yet God promiſed, that hee would giue it him to poſſeſſe, and to his ſeede after him, when as yet he had no Childe. Wherefore, *Beleeuing in God, it was counted to him, for righteouſneſſe. For the promiſe to* Abraham *that hee ſhould bee the heire of the world, was not giuen him or his ſeede through the law, but through the righteouſneſſe of fayth. Rom. 4.* In *Nehem. 9. 7. 8.* You haue there in the prayer of *Nehemiah*, an abridgement of all this Storie, how the Lord choſe *Abram*, and brought him out of *Vr* of the *Chaldees*, and called him *Abraham*, and found his heart faithfull, and made a couenant with him to giue his ſeede, the Land, &c.

S. *Paul* in *Act. 17.* reaſoneth with the men of *Athens* thus. You *Grecians*, you are of *Iapheth*, & that your Countrey is *Ionia*; and yee are the Sonnes of the earth. Be it knowne vnto you, that God at the firſt, made all mankind of one blood, to dwell on all the face of the earth, and aſsigned the ſeaſons which were ordained before, and the boundes of their habitations: for he deuided vnto them the Land, according to the number of the Sonnes of *Iſrael*: Now ye *Heathen*, your owne Poets ſay, yee are the generation of God: and wee may obſerue that in all the Ceremonies of *Moſes*, there is a great preuiledge laid downe for the *Heathen*: and it is ſayd by ſaint *Paul*, God which iuſtifieth the wicked euen *Abram* being an Idolater, The *Gentiles* are no worſe, therefore they haue no cauſe to deſpaire, And where it is ſaid in this ſtorie of *Abraham*, that he forſooke his father & his fathers houſe: Saint *Steuen Act. 7. 4.* ſheweth, that it was at the time his father was dead, for otherwiſe it had been an hard example, and Gods actions muſt bee ſo wiſely diſpoſed, that the verie *Heathen*

muſt acknowledge them to be iuſt, which they would not haue done if he had left his father, he being aliue.

It is further added, that *Abraham* was rich, hee was of behauiour quiet: for to auoide ſtrife and contention betwixt his Shepheards & the Shepheards of *Lot*, he willed him to chooſe whether he would take to the right hand or to the left. *Lot* choſeth the beſt for eie ſight, though by the cloſe counſell of God ordering his choiſe, it prooued farre contrarie

Abraham was politique, for he had 318. Souldiers of his owne family: which he himſelfe had inſtructed: and he vſed recreation, and in curioſitie did not contemne it; for otherwiſe he could not haue made his men ſo expert warriours and ſurely there is nothing diſturbeth religion more then curioſitie.

Hee was a ſtately man, and couragious, and had authoritie of life and death, els could hee not haue kept ſo many in good order. His moderation appeareth alſo in that he ſuffered *Sara* to rule at home: he was politique in chooſing the night to ſet on his enemies: for ſeeing hee was in the fauour of God, he was ſure he could not walke in darkeneſſe, and it was the fitteſt time to make his enemies afraid.

2090. *Melchiſedech King of Salem: a figure of the Sonne of God, meeteth Abraham.*

IT is a queſtion who this *Melchiſedech* ſhould bee. It is moſt certaine it is *Sem* the ſonne of *Noah*: Which may be gathered from the circumſtance of the Storie, being modeſtly expounded. *Heb. 7. 1.* This *Melchiſedech king of Salem, mette Abraham as he returned from the ſlaughter of the Kings, to whom alſo Abraham gaue tithes of all things: firſt*

firſt he is called by interpretation, King of Righteouſneſſe: *and after that, King of Salem, that is to ſay,* King of Peace: *without Father, without Mother, without kindred, and hath neither beginning of dayes, nor end of life, but is likened to the Sonne of God.*

Hee was *Without Father, without Mother,* when *Abraham* met him, fiue ages after *Babels* building, *Abraham* being aliue, he was vnknowne of his owne kindred. Hee had no end of life in the old world, for hee liued through the Flood: and no beginnig of dayes in the new world.

Chriſt in reſpect of his *Godhead,* had no Mother: and in regard of his *Manhead,* he had no Father.

Surely our men be very vnaduiſed, that becauſe *Caluin,* and a few *Gretians,* doe ſtagger in this opinion whether *Sem* ſhould bee *Melchiſedech,* therefore they will not admit the truth hereof, as though they ſhould be a rule of truth vnto them. But to anſwere them: firſt the conſent of all the *Iewes* is, that *Sem* is *Melchiſedech*: and if he be not, then let vs ſee what inconueniences will follow.

Firſt, hee muſt be a godlier man then *Sem,* that croſſeth *Sems* bleſſing, *Bleſſed be the God of Sem.* Beſides, it ſtands not with Religion, that any man ſhould bee rare in the higheſt degree, no prophecie going before it to warrant his rareneſſe. But this is the cauſe why men be deceiued. The *Grecians* erre in this, and are the cauſe why others haue erred. It was not poſsible for them to know the truth thereof: for the *Iewes* appoynted by *Ptolomeus Philadelphus* to tranſlate the Bible, ſeeing there was ſuch difference of the birth of men after the Flood, both in compariſon with thoſe before the Flood, and thoſe after, that their ſtory might not be flouted of the *Egiptians,* adde of purpoſe 1500. yeares to the Fathers after the Flood; for ſeeing *Terah* begot *Abraham* at 130. And becauſe *Sem* begot *Arphaxad* at 100. yeares old, to euery one where wanteth an hundred, they put in an hundred: as, *Arphaxad* liued

35. *yeares, and begot Selah*, They translate, *Arphaxad lived* 135. *yeares, and begot Selah*; and so in the rest: by which reckoning, *Sem* is dead before the time hee should meete with *Abraham*.

Saint *Ierom*, accquainted with the *Hebrewes* dealings, knew that their consent was, that *Sem* was *Melchisedech*, and so he affirmeth. Besides, it is not likely that any of *Chams* house should be like to the Sonne of God, being a cursed generation. Againe, if it be obiected that *Moses* doth not call *Melchisedech Sem*, and therefore it is likely hee was not *Sem*: this obiection is thus answered. *Moses* penneth his storie short, because he knew all the *Iewes* were acquainted therewith. And as for the Author to the *Hebrewes*, setting him downe to bee without Father, without Mother, we must consider in what sence & meaning he speaketh: for seeing it is added by *Moses* in *Melchisedechs* storie, that he was king of *Salem*; and it is not possible for a king to be borne without Father, without Mother; and it was neuer the meaing of the holy Ghost, to crosse the course of the creation: therefore we must looke for some other exposition, then that which the bare litterall sence will afford vpon the first sight. This therefore is the Author to the *Hebrewes* meaning: He was now to call to the *Iewes* minde, one who in their storie was a figure of the *Messias*. Now seeing *Christ* the Sauiour of the world, as he was God, had no Mother, and as he was man, no Father; therefore to make this plaine, that is, to make *Melchisedech* a figure answerable to this truth, he so speaketh of him, as if he were without Father or Mother, because he resembled the Sonne of God. Now the author to the *Hebrewes* might verie safely vse this kind of speaking: For *Sem* being borne before the Flood, and in *Abrahams* time being a Grandfather of eight degrees, must needes be thought to *Abrahams* Souldiers, to bee without Father, without Mother, who had neither beginnig of dayes,

daies, nor end of life. So that a ſouldier of *Abrahams* campe might aske ſome one of *Canaan*: Good-man of *Canaan*, who is this goodly Old man with a hoarie beard? Hee would anſwer thus: Hee is called the *Iuſt King*, and his Towne is named the *Quiet towne*: For when all the other Kings his neighbours are at variance, he onely liueth in peace. And when *Elam* ouercame fiue Kings, no man offered him any violence. We haue in euery Village a ſeuerall God: but he ſacrificeth to the God (as he ſayth) that made vs, & them. And marke what I ſhal tell you: When he offereth an Oxe or a Ramme to his God, which (he ſaith) made the heauens and the earth, fire commeth from heauen to conſume it: and hee ſeemeth to be ſo ſtrong, that none of vs ſhall liue to ſee his dayes. In this reſpect therfore the Author to the *Hebrewes* affirmeth that he was without father, without mother, who hath neither beginning of dayes, nor end of life. For in proper ſence it cannot be true.

Iſmael borne, his father Abram being 86. yeere old. 2094.

HEe was borne of *Hager* an *Egiptian*, whom *Sara* gaue to *Abraham*, becauſe her ſelfe was barren.

When *Iſmael* was thirteene yeares old, as *Gen. 17. 23. Abraham* tooke *Iſmael*, and euery man child among the men of his houſe, and circumciſed the fore-skin of their fleſh the ſame day as God had commanded: which ceremonie of Circumciſion continued vnto *Chriſt*: but ſince his death, it is abrogated with the reſt of the Ceremonies of the Law, and is of no force vnto ſaluation; as *Gal. 5. 3. I Paul teſtifie, that if yee be Circumciſed, Chriſt ſhall profite you nothing at all: for whoſoeuer is Circumciſed, is bound to keepe the whole Law*: And, *as many as are iuſtified by the Law, are fallen from Grace: for in Ieſus Chriſt, neither is Circumciſion any thing worth, nor vncircumciſion; but Fayth, which worketh by loue*, as Abok. 2. 4. *The iuſt ſhall liue by his Fayth.*

The

The day of Circumciſion was the eight day: the ſeale was anſwerable to Baptiſme. Wee haue no ſpeciall ſtorie of eight to bee compared with this, but the eight that were ſaued in the Arke. The ceremonie of the day is anſwerable to the number of the perſons; and the ſeale it ſelfe, anſwerable to the waters of the Flood: to the which anſwereth Baptiſme, which now ſaueth vs.

Iſmael had *twelue ſonnes and one daughter*. *Iacob* had *twelue ſonnes and one daughter*. *Iſmael* was anſwerable in outward bleſſinges to *Iſaack* and *Iacob*, but not in ſpirituall; for hee was borne after the fleſh: and although he were the ſonne of *Abraham*, he was not the ſonne of *Abraham* as it is written, They are not all children becauſe they are the ſeed of *Abraham*, *But in Iſaacke ſhall thy Seede bee called*: that is, they which are the children of the fleſh, are not the children of God: but the children of the promiſe, are counted for the ſeede.

In the Bible there are two *Iſmaels*, the one an *Egiptian* by the mother: the other, by the father. The one of *Abraham* by the mother: the other, of *Abraham* by the father: Both theſe, were enemies to the *true ſeede of Abraham*. This *Iſmael*, flouted the promiſe in *Iſaack*: the other *Iſmael*, killeth *Godoliah*, he being left a Gouerner of the ſeed of *Iſaacke*, *Iſmael* was vpon euerie mans head, and euerie man vpon his head, ſeeing he perſecuted *Iſaacke*.

2096. *Arphaxad* died, being 438. yeares old. *Gen. 11. 12. 13.*

Iſaacke

Iſaacke borne, Gen. 21. 5. when Abraham is 100. yeares old, and Sara 90. yeares old, according to Gen. 17. 17. 2108.

His name ſignifieth, Laughter. When *Iſaacke* is promiſed, *Sara* laughed, ſo did *Abraham*; ſo did *Iſmael* laugh at *Iſaacke*. Theſe three laughters in *Hebrew* are expreſſed by one word, but there is great difference. *Sara* Laughed as at a thing vnlooked for: for ſhe ſayd, *I am now nintie yeares old, and my Lord an hundred, ſhall I now giue my ſelfe vnto luſt, ſeeing it ceaſeth to bee with mee as with other Women?* And the Lord ſayd, *Is any thing vnpoſſible with God?* *Abraham* laughed as reioycing thereat: for it is ſayd, *Abraham beleeued in God, and it was reckoned to him for righteouſneſſe.* *Iſmael* laughed, as flouting at *Iſaacke*, as though hee were ſuch a goodly fellow in whom the Promiſe ſhould be eſtabliſhed. You haue this Storie renewed againe in the New Teſtament: For the Angell *Gabriel* ſayth vnto *Marie*, *For with God nothing is impoſſible.* *Elizabeth* commeth to ſalute *Marie*, and ſhe ſayth, *Bleſſed is ſhe that beleeueth: for thoſe thinges ſhalbe performed, which are told thee from the Lord.*

It is ſayd of *Abraham*, that hee laughed when the Angell promiſed he ſhould haue a Sonne; thereby ſignifying his reioycing. *Iſaacke* life was anſwerable to this ioy: for he had no affliction in *Canaan*, onely he was driuen to goe to *Abimelech* King of the *Philiſtines*, and dwelt in *Gerar*, where he was ſomewhat iniured.

Abraham praying for *Iſmael* that God would bleſſe him, he ſayth, *I will make of him a mightie Nation: but in* Iſaacke *ſhall thy ſeed be called.*

It is written, that Abraham *had two Sonnes: one by a Seruant, and one by a Free woman: But he which was of the Seruant,*

was after the Fleſh, and he which was of the Free woman, was by Promiſe: which thinges are ſpoken by an allegorie. For theſe Mothers are the two Teſtaments, the one which is Hagar *of Mount* Sinay, *for* Hagar *or Mount* Sinay, *is a Mountaine in* Arabia, *which gendreth vnto bondage, and it anſwereth to* Ieruſalem *which now is, and ſoe is in bondage with her Children. But* Ieruſalem *which is aboue, is free, which is the Mother of vs all: for we are after the maner of* Isaacke, *children of the Promiſe. But as then hee which was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it now. But what ſaith the Scripture? Put out the Seruant & her Sonne: for the Sonne of the Seruant ſhall not be heire with the Sonne of the Free woman. Then we are not Children of the Seruant, but of the Free woman. Gal. 4. 21.*

2113. { *Iſmael,* and *Hagar,* } are expelled *Abrahams houſe. Gen. 21. 10.*

It was ſayd vnto *Abraham*, that his Seed ſhould be afflicted in a Land that is not theirs 400. yeares, and ſhould ſerue them, and they ſhould intreat them euill. Now if we reckon the time of the abode of the Children of *Iſrael* in *Egipt*, wee ſhall finde it but 215. yeares; for *Iacob* goeth into *Egipt* 185. yeares after the Promiſe of the 400. yeares: So that they were not in *Egipt* full 400. yeares; but they were afflicted firſt and laſt 400. yeares: For *Iſmael* the *Egiptian* flouteth *Iſaacke*, and beginneth the 400. yeare. And *Pharaoh* the *Egiptian* in the end of 400. yeares, afflicteth the Seed of *Iſaacke*. And as the Seed of *Sem* were afflicted by *Cam* 400. yeares; ſo afterwardes about that time, were they alſo afflicted by *Iaphets* ſeede ruling in *Egipt*.

It may be obiected, How is *Iſmael* an *Egiptian*, ſeeing hee is of *Abraham*? Hee is by the Mothers ſide an *Egiptian*, for *Hagar* was of that Countrie: and by this expoſition,

it

it falleth out to be true. We haue for to warrant this, the like in the Storie of the *Kinges*, where one being an *Egiptian*, is called of the Kinges ſeede, becauſe one of his Auncestors marryed with a wife of *Iuda*. This Storie is mentioned in *1.Chro.2 34.* it is thus ſayd: *Sheſan had no Sonnes but Daughters, and Sheſan had a ſeruant an Egiptian named Iarchithang, & Sheſan gaue him his Daughter to wife.* In *2.King. 25.22.* after that the King of *Babel* had ouerthrowne *Ieruſalem*, he left people in the land of *Iuda* to till the ground, and to exerciſe manuall trades, which were made tributaries, and he ſet *Gedaliah* ruler ouer them. Then came *Iſmael* the ſonne of *Nethaniah* to *Gedoliah* to *Mizpah*, and *Gedoliah ſware vnto them, that they ſhould not feare to ſerue the King: for by that meanes it ſhould be well with them, & they ſhould dwel with them in the Land: But in the ſeuenth moneth, Iſmael the ſonne of Nethaniah the ſonne of Eliſhama of the Kinges ſeede, came and ſlew Gedoliah, and he died.* Heere *Iſmael* which was by his Fathers ſide *Iarchithange* an *Egiptian*, is called of the Kinges ſeede, ſixteene ages after; becauſe his aunceſtor *Iarchithange* married one of *Iuda*. And ſurely it is likely by this, that the Kings ſeede was wonderfully decayed, when as one by an *Egiptian* (his great Grandfather, hauing onely married in *Iuda*) ſhould be called of the blood Royall. And without queſtion, *Sheſan* was very wicked in deſpiſing the glorie of the Tribe of *Iuda*, which he openly ſhewed when he married his Daughter to an *Egiptian*. His name in *Hebrew* anſwereth to *Iſmaels* manners afterwards: for the *Hebrewes* affirme, that *Iarchithange* is ſo harſh and lothſome to be pronounced, as no word of like tediouſneſſe in all the *Hebrew* tongue. So likwiſe *Iſmaels* manners are as deteſtable as the earth can afford. Thus you ſee how *Iſmael Abrahams* ſonne, may rightly be called an *Egiptian*.

1.Chro.2.33
Ier.41.2.

Sara reaſoneth with *Abraham*, concerning the ſending away of *Hager* and *Iſmael*: ſhe might haue great cauſe to be grieued at the flouting of *Iſmael*; for we may imagine

her to haue vſed ſuch like ſpeaches as theſe; I haue been content to haue gone with you from *Vr* of the *Chaldeans*, from my Fathers houſe, and mine owne kindred: Beſides the tediouſneſſe of the trauell, I haue ſuſteined great vexation and diſquietneſſe, by the feare which I might haue, when you went to fight with the foure Kinges. For my behauiour towardes you, it hath alwayes been pleaſing: My ſelfe being barren, I gaue you my Mayde, that yet by her I might haue children: for this, euen *Hagar* deſpiſeth mee. It had been better for me to let *Eliazar* of *Damaſcus* haue enioyed the Bleſsing: Now God hath ſent me a Sonne, ſee how he is flouted. Surely, if you doe mee right, and that which appertaineth to iuſtice, you muſt driue out this Bondwoman and her Sonne: for this Sonne of the Bondwoman ſhall not be heire with my Sonne *Iſaacke*. This dealing of *Sara*, God approoueth, and willeth *Abraham* to heare her voyce, though it ſeeme grieuous to him.

Heere we may ſee by the mocking of *Iſmael*, that the wicked euer perſecuteth the godly. *Aſa* maketh a Law, that whoſoeuer will not ſeeke the Lord God of *Iſrael*, ſhall be ſlaine. The wicked make as ſeueere Lawes. But heere is the difference; the Lawes of the godly are ſo reaſonable, that euery one may ſee preſently the equitie of them: on the contrarie, it is enough in the Lawes of the wicked, That it is the Kinges pleaſure; or, that it ſatisfies their Humors.

To returne, wee may geſſe that *Iſaacke* was fiue yeares old when *Iſmael* mocked him: for otherwiſe *Iſaacke* could not haue perceiued it. *Iſmaels* flouting might be after this ſort; Is this hee that ſhall haue the Promiſe, in whom the Nations ſhall be bleſſed? a goodly one, I warrant you: What continuance or ſtrength can there be in him, ſeeing at the time of his birth, his father and mother were very old, and decayed in ſtrength; and yet when hee is weaned,

ned, there must be great Festing and iolly cheare? If we consider what an offence it is esteemed, if one being a Subiect, or otherwise inferiour, should contumeliously and despightfully taunt and vpbraide the Heire apparant to a Kingdome, wee will thinke this an iniurie not sufferable. If we obserue the time when the Children of *Israel* came out of *Egipt*, which was about Easter; and that this time of flouting, & that time, maketh 400. yeares, we shall find that this mocking was likewise about Easter.

Selah *died. Cen. 11. 14. 15. being* 514. yeares old. 2126.

Iosephus thinketh, that *Isaacke* was appoynted to be sacrificed at 35. yeares. *Codomanus* is of opinion, that *Isaacke* at this time was offered being now 32. yeares old and three quarters, answerable to the death of *Christ* at his death, seeing his death was a figure of the death of *Christ*. There is nothing precisely determined by the Scriptures: and therefore it is left for vs to follow which we will. 2140.

This *Isaacke*, in respect of the commandement of God, that he should be offered vp; and the obedience of *Abraham* in offering him, was dead, and was restored to *Abraham* as if he had been risen from the dead. He was offered on Mount *Moriah*, a part of the Mountaine of *Sion*, called afterwardes *Ierusalem*. Of this *Christ* speaketh: *O* Ierusalem, Ierusalem, *thou that sawest those thinges that concerne thy peace! but now they are hid from thine eyes*; therefore thou art *Iebus*, that is, troden downe. God altereth the name *Moriah*, to *Ierusalem*, because he would haue kept in memorie *Abrahams* Obedience, & *Sems* Religion; and therefore giueth it a name comprehending both: for in respect of *Abraham*, he calleth it *Iirie*, *Abraham* giuing it the name *Iehouah Iirie*, that is, In the Mount will the Lord be seene. In respect of *Sem*, he keepeth the name of *Salem* still; and so it is called *Iirie Salem*, The sight of Peace.

From this Storie, the *Iewes* might haue knowne the death of *Christ*, seeing *Christ* compareth them togeather; and yet by putting *Christ* to death, haue saued the world, though not heaped condemnation on their owne heads: for as it was prophecied, that one man must die for all the people; so they might haue thus reasoned: we know this is the *Messias*, and that he must die for the sinnes of the people. *Isaacke* being a figure, and this time wherein hee now is on the earth agreeth with *Daniels* seauens. Therfore as *Abraham* offered vp *Isaacke*; so let the high Sacrificer according to the law, put him to death: but then as Saint *Peter* speaketh, if they had knowne this, they would not haue crucified the Lord of glorie. But as the windows of *Salomons* Temple bee narrow without & wide within; so *Christ* speaketh of parables, that they are therefore spoken, that in hearing they should not heare; and, in seeing they should not see, least they should repent and be saued. The author to the *Hebrewes* sayth, *By Fayth*, Abraham *offered vp* Isaacke, *and hee that receiued the promise, offered his onelie begotten Sonne; to whom it was sayd, In* Isaacke *shall thy seede bee called; for hee considered that GOD was able to raise him vp euen from the dead, from whence he receiued him also after a sort.* *Christ* in the Gospell affirmeth, that *Abraham saw my dayes* (That is, in *Isaacke*) *and reioyced.* God speaketh from heauen to *Abraham* in this sort; *By my selfe haue I sworne, because thou hast done this thing, and hast not spared thine onlie Sonne, therfore will I surely blesse thee.* In *Rom.8.32.* Saint *Paul* speaketh thus *What shal we then say to these things, if God be on our side, who can be against vs, who spared not his owne Sonne, but gaue him to death for vs? How shall hee not with him giue vs all thinges also?*

Compare

Compare Isaacke *with* Christ.

Was not *Abraham* our Father, iustified by Workes, when he offered his Sonne *Isaacke* vpō the Altar? *Iam.* 2.

Isaacke was bound.

Isaacke after three daies, was offered vp to death, and after a sort reuiued to life.

God spared not his owne Sonne, but gaue him for vs all to death.

Christ: was bound.

Christ: hauing suffered death, riseth vp againe the third day to life.

Sara *died, being* 127. *yeares old.* 2145.

She was buried in *Canaan* in the Fielde of *Machpelah*, which *Abraham* bought of the *Hittits*. This place they would haue giuen *Abraham* freelie; for they confessed that he was a Prince of God amongst them, but he would buy it, because they should not say, that they had made *Abraham* rich: wherefore we must know, if we will be godly, that all our life is but a Pilgrimage, and that wee are but Strangers; and that all our Inheritance is nothing else but a place for Buriall. The *Hebrewes* expound *Sarahs* death, a mortification and dying vnto sinne.

Rebecca is married to *Isaacke*. *Gen.* 24. 47. } when he is 40. yeares old. 2148.

SHee is the Daughter of *Bethuel* the Sonne of *Nachor* the Sonne of *Terah*, and Brother of *Abraham*: her Grandfather *Nachor* was an Idolater; but her Grandmother *Milka*

Milka is thought to be of a good Religion, in that two of her Sonnes, *Bethuel* and *Kemuel* haue *El*, the mighty God, in their names. *Isaacke* goeth to *Mesopotamia* for a Wife of his owne kindred, for in *Canaan* there were none of his owne kindred; and of the women of the Land, he might not marrie. *Iacob* his Sonne, likewise goeth to *Mesopotamia* to *Laban* the brother of *Rebecca*, and there taketh him Wiues of the same kindred.

2158. SEM *died Gen. 11. 10. being 600. yeares old: borne 98. yeares before the Flood, and was taught by* Methuselah *and* Lamech; *who saw* Adam *many yeares.*

THis *Sem* was a great King, and liued sixe hundred yeares, as *Noah* before the Flood. He is called *Melchisedech*, the *King of Peace*. He dwelt at *Salem*, where his name continued 65. ages, halfe one hundred and thirtie; answerable to *Seth*, till that the Apostles receiued the holy Ghost after the ascention of *Christ*. Hee is resembled to the Sonne of God.

Sems house beleeued that *Christ* should come, till hee came: and when he came, they denied him, and were cut off.

2168. *Esau*, & *Iacob*, { *borne, Gen. 25. 25. their grandfather* Abraham *being* 160 *and their father* Isaacke 60. *yeares old.*

THe first matter in this Storie to be considered, is, how the two Twinnes in *Rebeckahs* wombe are called two Nations. *Malachi* speaking in the person of God, sayth: *I haue loued* Iacob, *and hated* Esau. So Saint *Paul* sayth to the *Romanes*. *Ere they were borne, it was sayd, the elder shall serue the younger, as it is written,* Esau *haue I hated, and* Iacob *haue*

haue I loued. Rom. 9. 13.

Eſaus deſcription is thus layde downe in the Scriptures. Firſt, that he was Hayrie, that he was of great courage; and at his birth, *Iacob* holdeth him by the heele: God thereby ſhewing at their birth, what ſhould be the courſe of their liues afterwards. *Homer* maketh mention, that *Vlſſes* ouerthrew *Aiax* by ſtriking him on the Leg. The *Greeke* tranſlators handle it ſo, and call him *Thermiſtes*, that is to ſay, a Hetter.

Eſau was a Hunter, liuing like the Ruffians and Royſters of our time: Hee ſelleth his Birth-right for a meſſe of Pottage; for *Iacob* would not giue it vnto him, except *Eſau* would firſt ſweare to ſell him his Birth-right. Sayth *Eſau*, I am contented; for it will be ſo long ere it will be enioyed, that I, and my Sonnes Sonne, ſhall be dead firſt: So with an Oath he ſold *Iacob* his Birth-right: therefore he was called *Edom*, Redde Pottage.

No doubt *Iſaacks* men knew this to be a rare Bleſsing: and ſeeing he had deſpiſed it, they muſt needes, when ſoeuer they called him *Edom*, keepe his wickednesſe in memorie: for by this ſale, he deſpiſed *Noah*, *Sem*, *Heber*, and *Abraham*, and all his victories; in the fayth of which Bleſſing, *Abraham* ouercame ſo gloriouſly. This is the firſt combat by which *Iacob*, a Hetter, ſupplanteth *Eſau*.

The whole poſteritie of *Eſau* bare the name of this infidelitie: hee thought it a long time to the performance of a Premiſe to be accompliſhed almoſt 400. yeares after; ayming (like a prophane worldling) at the outward Inheritance of the Land of *Canaan*, and not reſpecting the Bleſsing of the ſpirituall *Salem*. Hee was the eldeſt, and extreame wicked; notwithſtanding he was the Sonne of a righteous Father, to ſhew that the ſinceereſt nature of the godlieſt men, is extreame wicked. Hee was to *Iacob*, as *Kain* to *Abel*, and as *Ismael* to *Iſaacke*. And as in his owne perſon hee perſecuted and ſought the death of his

brother *Iacob*, ſo his poſteritie were continuall enemies to the ſeed of *Iacab*.

Amaleck of *Eſau* lay in waite for the children of *Iſrael*, when they went out of *Egipt*, to deſtroy them: but God commaunded them to put out his name from vnder Heauen. Wicked *Haman* would at once haue deſtroyed all the *Iewes*: but hee, and his ten Sonnes were hanged.

Haman was of *Agag* the *Amalekite* of *Eſau*. In him is performed a Prophecie in *Numb.24.20. Amaleck is the beginning of Nations, but his latter ende ſhall periſh vtterly. Herod* of *Edom*, likwiſe ſeeketh to put *Chriſt* the true *Iſrael*, to death: wherein you may ſee the malice of *Eſau* to continue euen till *Chriſt*.

Eſau was hated of God before he was borne: therefore whatſoeuer he did, it turned ſtill into a curſe vnto him. Hee prepareth Veniſon for his Father, and the whiles loſeth the bleſsing of eternall Life. Hee would pleaſe his Father by marrying into *Abrahams* ſtocke, and marryeth *Iſmaels* Daughter: Hee wept for the Bleſsing, but found no place of repentance, though hee ſought the Bleſsing with teares. In like ſort is the repentance of euery wicked man, when hee is touched with the conſcience for ſinne, hee will then acknowledge his ſinne, and with teares ſhew foorth ſorrow for his tranſgreſsions; but through the hardneſſe of his heart which can not repent, *hee returneth* (like to *Eſau*) *to his vomite againe*.

And further, we are to note in this Storie, how *Eſau* by haſte, not willing to ſtay for the Promiſe till the time appoynted, felt the heauie iudgement of God: wee haue the like example of this haſte, & the like puniſhment, in *Saul*. *Samuel* annoynted *Saul* King, and willed him to goe before him to *Gilgal*, and to ſtay for him ſeauen dayes till hee come. *Saul* tarryeth ſeauen dayes according to the time appoynted, but *Samuel* came not; therefore the people were ſcattered: *Saul* ſeeing the peoples mindes ſeue-

red,

red, that he might vnite them againe, offered a burnt Offering. Then came *Samuel*, and rebuked him, saying: *Thou haſt done foolishly, thy Kingdome ſhall not continue: the Lord hath ſought him a man after his owne heart.* Thus haue you the like example, both for ſtorie, and prophecie.

Iacobs Storie will appeare the better, by declaring *Eſaus*, euen as contraries are ſet togeather, that thereby euery one may ſhew the clearer.

His name ſignifieth **Supplanter, or Perfer**; and all his life ſheweth him to be contrary to *Eſau*. The one an image of al Impietie: the other, a mirrour of al Godlineſſe. The one, a Perſecutor: the other, perſecuted: The one, a deſpiſer of Grace; the other, an imbracer of Vertue.

You haue from the Creation to *Iacob*, two and twentie Fathers; anſwerable to the two and twentie Letters in the *Hebrew* tongue: So *Epiphanius* in *Ankorato* handleth them.

Thus by compariſons, God maketh his dealinges eaſie to be kept in memorie. *Iacob*, though the two and twenty from *Adam*, yet the third Seuenth of thoſe that were borne after *Adams* creation.

Now the Chronicle is ended for particular liues: for after *Iacobs* Storie, the Scripture containes whole Stories of whole States and Kingdomes.

Noah is the tenth from *Adam*, *Abraham* the tenth from *Noah*, *Iacob* the twelfe: ſo you haue the two and twentie. The *Hebrewes* admire the patience of God, that ten whole ages God gaue them to repent; and yet *Eſay* ſayth, *That the Lord looked about, and ſaw that there was none good vpon the earth.*

The ſeuentie Interpreters tranſlating the old Teſtament into *Greeke*, thruſt in one *Kenan*, whoſe name is not in the *Hebrew*. If the reaſon be demaunded why they did ſo? this may be anſwered. The 70. Interpreters knew,

that a great deale of wiſedome was contained in the compariſon betweene the two & Twentie Letters of the *Hebrew* tongue, and the two and Twentie Fathers. Now becauſe they enuied the *Egyptians*, and were loth they ſhould gaine any wiſedome by them, of purpoſe they adde *Kenan*, to diſturbe this proportion and ſo they make *Iacob* the twentie three. S. *Luke* letting downe the Genealogie of *Chriſt*, alleadgeth *Kenan*, following the Genealogie penned by the Seuentie Interpretors: for S. *Luke* was to take it as he found it, & he knew that all the *Iewes* were well acquainted with the reaſon why *Kenan* was added: Therfore there could no danger grow in his time, though *Kenan* were kept ſtill in the Genealogie. *Beza* tranſlating the new Teſtament, leaueth him out; for the which the *Ieſuites* accuſe him. Now *Beza*, to the end ignorant men ſhould not ſtagger by finding him in *Luke* which is not in *Moſes*, leaueth him out: and this may *Beza* do wel enough; for any one may know, that S *Luke* neuer meant, that *Arphaxad* begat *Kenan*, ſeeing that hee addeth, *being, as men ſuppoſed, the ſonne of Arphaxad*, to wit, of thoſe men that knew not the meaning of the Tranſlators. Beſides, *Epiphanius* being a *Grecian*, and being acquainted with the *Greeke* Tranſlation, yet concludeth the Fathers vnder the number of Two and twentie.

Iacob is called, *The beloued of the Lord*, before hee was borne: in which he is anſwerable to *Dauid*, whoſe name ſignifieth **Beloued**: and to our Sauiour *Chriſt*, of whom it was ſaid, *This is my beloued Sonne, in whom I am well pleaſed.*

ISaacke is blinde. *Sem*, *Heber*, and *Abraham*, being dead, onely *Eſau* and *Iacob* aliue to enioy the Bleſsing after *Iſaacks* death. Now if we examine the ſequell, we ſhall ſee that if *Iſaacke* had not been blinde, hee would for his part, haue brought deſtruction vpon the whole earth; for hee would haue bleſſed *Eſau*, who vpon any occaſion would haue

haue ſould it; and beſides, being verie wicked in deſpiſing it, would haue brought the heauy wrath of God vpon his poſteritie for diſobedience. Therefore his blindneſſe was a great bleſsing, euen as Saint *Paul* ſpeaketh, *Euerie thing turneth to the beſt, to the children of God.*

Iſaacke willeth *Eſau* to goe and kill him ſome Veniſon, that his ſoule may bleſſe him before he die. So the Prophets vſe to deſire meate before they prophecie, that being refreſhed, they may be the fuller of ſpirite and cheerefulneſſe. The *Hebrewes* diſpute from this place, whether *Iſaacke* was growne into pouertie: Some thinke hee was, by reaſon of the famine which fell in *Canaan*, and becauſe the *Philiſtines* kept not couenant with him, for which cauſe, *Sampſon* afterwards taketh occaſion to plague them, and that iuſtly: *Aben Ezra* is of this opinion. *Rebecca* ſhe heareth this Commandement of *Iſaacke*, & knowing that ſpeedineſſe in deſpatching, is oftentimes a great cauſe of aduantage, willeth *Iacob* to goe and fetch a Kid, that thereof ſhe might make pleaſant meate for *Iſaacke*. *Iacob* is afraid, ſhe comforteth him: for ſhe had her warrant from God, that the elder ſhould ſerue the younger; and therefore ſhee boldly aduentureth. Hee commeth to *Iſaacke*, who ſuppoſeth him to bee *Iacob* by his voyce, but feeling the roughneſſe of his handes and necke, is perſwaded that it is *Eſau*, and bleſſeth him. When he was bleſſed, in commeth *Eſau* with his veniſon, and prayeth his Father to bleſſe him. *Iſaacke* was now aſtonied to thinke of this ſubtiltie. His ſpirite muſt needs be full of feare, to thinke how hee whom he would haue bleſſed, the Lord would not chooſe. *Iſaacke* therefore ſeeing the euent, acknowledgeth the election of God in *Iacob*, and concludeth that he ſhall be bleſſed.

Now heere is a queſtion to be handled; when *Iacob* ſayth: *I am thy ſonne Eſau*: and *Iſaacke* anſwereth: *It is Iacobs voyce*: Whether *Iacob* doth lie or noe. This anſwere

of *Iacobs*, if we expound in the beſt ſence, is no lie: for then it is no more but a kind of ſpeach, called *Ironia*. So God ſpeaketh in *Gen.3.22. Behold, the man is become as one of vs, to know good and euill.* So *Chriſt* in the Goſpell commeth to his Diſciples, and finding them aſleepe, ſayth, *Sleepe hencefoorth.* Wee may anſwere it further, thus: *Iacob* in reſpect of the purpoſe of God, which choſe him for the bleſſed, might very well be called the onely Sonne. Beſides, in regard of ciuil right, now he was his eldeſt Sonne, ſeeing he had bought the Birth-right of *Eſau*. Whether it were a lye or no, we will leaue it to God: and we can not altogeather condemne this anſwere, ſeeing God approoueth it by giuing *Iacob* the bleſsing.

Plato ſayth, When men are dead, we cannot aske them what they meant: Therefore wee muſt expounde their ſpeaches and their actions, to the beſt meaning. And further, wordes are not alwayes to be taken in proper kind of ſpeaking; for *Abram* defendeth himſelfe, that *Sara* was his Siſter, to wit, the Daughter of his Father, but not the Daughter of his Mother. *Ioſeph* ſweareth, *By the life of Pharaoh:* if you take the words as they lie in proper ſence, he ſinned greatly, and was euen for his oath, the worſt of all *Iacobs* Sonnes. But *Salamo-Iirkie* expoundeth him thus: *By the life of Pharaoh you are Spies*, that is, *Pharaohs* life is a Wormes life, which in account is no life: euen ſo are ye no Spies in truth, though you may ſeeme ſo to be. So likewiſe *Huſhai* anſwereth *Abſalom*; for when *Abſalom* ſaw *Huſhai Dauids* Counſeller, he asketh him, *Is this thy kindneſſe to thy friend? Why wenteſt thou not with thy friend?* meaning *Dauid*. *Huſhai* anſwereth, *Nay, but whom the Lord and his people, and all the men of Iſrael choſe, his will I bee, and with him will I dwell*. This ſentence hath a double meaning; either that he meant to ſerue *Abſalom*, or King *Dauid*. Therefore, when things are ſpoken doubtfully, we muſt marke how men may in wit expound them.

Abraham

Abraham died, *Gen.25.7.8.* being 175. yeares old. Hee was buried in *Hebron.* 2183.

Heber died, *Gen.11.16.17.* being 464. yeares old. Hee was the longeſt liuer of any that was borne after the Flood. 2188.

Iſmael died, being 137. yeares old. 2231.

THe Prophet *Eſay cap.60.7.* prophecying of the calling of the *Gentiles*, nameth the two eldeſt Sonnes of *Iſmael*, *Nebaioth* and *Kedar*, ſaying, *The Rammes of Nebaioth, ſhall ſerue thee: and the Sheepe of Kedar, ſhall be gathered vnto thee.*

Againe, he nameth two of *Abraham* by *Ketura*, *Sheba* and *Seba:* which two names, doe alſo containe the *Gentiles* by *Cham*, and the *Gentiles* of *Sem* by *Iocktan:* So that vnder the names of the moſt worthy *Gentiles*, which are the *Gentiles* by *Abraham*, hee ſheweth the calling of all the *Gentiles* in the World. Whereby we are taught, that *Iſraels* poſteritie was not wholly rooted out of the fauour of God, as *Ameleckes* was.

Iacob goeth to *Laban. Gen.28.5.* 2245.

HEe goeth into the Countrie of *Meſopotamia* to *Laban*, there he ſerueth twentie yeares. This *Laban* was the 20.
ſonne of *Bethuel*, and brother to *Rebecca*, and of the houſe of *Nachor* the brother of *Abraham* and *Haran*, who remayned in the land of the *Caldies* after *Abrahams* departure: ſo that *Laban*, though of *Meſopotamia*, yet is neere kinſman to

to *Iacob*.

Iacob in this Iourney, goeth ouer *Iordan* with his Staffe and Scrippe, as closely and secretly as he could, that thereby *Esau* might not know of his departure: for *Esau* was mighty; and, as it appeareth afterwardes, had a band of foure hundred men.

Iacob going to *Haran*, stayeth by the way all night, because the Sunne was downe, and layde of the Stones of the place vnder his head, and slept. There hee seeth the vision of the Ladder; and when he awaketh, he sayth, *Surely the Lord was in this place, and I was not ware of it. Then he rose and tooke vp the Stones, and made a Piller, and called it* Bethel: *for he sayd, this is no other, but the House of* Iehouah, *and the Gate of Heauen.*

Hee seeth a Ladder. &c.

THis *Ladder* representeth *Christ*: the foote on the Earth, his *Humanitie*: and the toppe reaching to Heauen his *Deitie*: the Angels of God ascending and descending, the *Mediations* betwixt God and vs: and the Lord standing aboue vpon it, the readinesse of the *Father*, to receiue our Prayers. This is expounded, *Iohn 1. 51. Yee shall see the Heauens open, and the Angels of God ascending and descending vpon the Sonne of man.*

In this vision of the *Ladder*, we see the whole Mediation of *Christ* is shewed to *Iacob*: And if we duely consider it, there could not be a fitter Similitude in the whole course of Nature to represent the Mediation, then the Ladder: for euen as in a Ladder, if two or three Steppes be broken, the Ladder is to no vse, seeing we can neither ascend nor goe downe by it: euen so the whole Mediation is so vnited & knit together, that by despising any one part, wee bereaue our selues of the benefite of the whole.

After

After that *Iacob* was come to *Haran*, hee ſerued Seauen yeares for *Rachel*. *Laban* giueth him *Leah*, and deceiueth him, and vſeth this excuſe, *That it was not the vſe of the Countrie, that the younger ſhould be ſerued before the elder*. *Leah* is ſayd to be *Contrite*. Heere we may ſee what it is to enioy the truth of Gods Religion, and to worſhip him truely. *Leah* committeth a great ſinne: and though God make her fruitfull, yet this euent excuſeth not the fault before committed. Shee knew very well, that ſhe could not enioy ſaluation by ſtaying with her Father: and we are to make the beſt collection of the actions of the beſt Women; and therefore (no doubt) the zeale that ſhe had to know God, made her to venture ſo farre. No doubt, this was a great ſinne, and yet a farre greater to haue been marryed to an vnfaythfull Husband: for thereby there was no hope left for ſaluation. And wee ſee that *Chriſt* chooſeth to come of *Leah* by *Iuda*, rather then of *Rachel*. God himſelfe onely knoweth how farre he will pardon ſo great offences.

Then hee ſerueth Seauen yeares for *Rachel*. *Leah* is fruitfull; ſhee hath *Reuben*, and ſaith, *The Lord hath* Looked *on my tribulation*. Then ſhe conceiued, and bare *Simeon*, and ſaith, *Becauſe the Lord* Heard *that I was hated, therefore he hath giuen me this Sonne*. Shee conceiued againe, and bare *Leui*, and ſayth, *Now my Husband will be* Ioyned *vnto mee, therefore ſhe named him* Leui (Ioyned.) Then ſhe bare *Iuda*, and ſayd, *Now will I* Praiſe the Lord. The *Heathen* by the light of Nature will confeſſe, that the Lord looketh on their tribulation, and helpeth them; that he heareth their hatred, and reuengeth it: But they cannot for all theſe benefites, prayſe the Lord: Therefore ſhe as a Prophet, knowing that *Chriſt* ſhould come of *Iuda*, Prayſeth God for ſo glorious a bleſsing. Then ſhee left bearing for a time.

Rachel giueth *Bilha* to *Iacob*, ſhe beareth *Dan* (Iudge-

ment,) and ſayth, *God hath giuen Sentence on my ſide:* Afterwardes, *Nepthali,* (Wraſtling.)

Leah doth the like, and giueth *Iacob*, *Zilpha*, who beareth *Gad* (a Companie,) and *Aſher* (Happy.) *Leah* after beareth *Iſachar* (Wages or Rewards) then *Zebulon* (God hath giuen me a goodly Dowrie) and laſt, *Dina*, a Daughter (Iudgement.) So God ſhewed iudgements to the *Sichemites*, for rauiſhing of her.

2260. Fourteene yeares after, *Ioſeph* (Encreaſe) is borne. A rare man: and we commonly ſee, that rare men haue great expectation before their birth.

After this, *Iacob* like a good Philoſopher, enricheth himſelfe by vſing Roddes of diuers colours. *Ioſeph* in *Egipt* vſeth a kind of pollicie to take away the Landes from the people, and to bring them to the King. Theſe actions at the firſt, might ſeeme vnlawfull, becauſe the cauſe is hid from vs; though afterwardes the purpoſe of God appearing, they are approoued

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2255. *Iuda* borne, his father *Iacob* being 87. yeares old.

HEe was the fourth Sonne of *Iacob*; his mother nameth him, *Praiſe God:* Whereby it appeareth, that ſhe looked for Redemption by *Chriſt*, reſpecting the Promiſe concerning the *Seed of the Woman*, to be accompliſhed in him. It could not ſo haue appeared by naming *Ruben*, *Simeon*, or *Leui*; for a wiſe Philoſopher might haue giuen thoſe names: But *Iuda*, contayning a name of heauenly comfort, ſheweth a ſpirit gouerned by the holy Ghoſt.

2264. *Iacob goeth from Laban. Gen. 31. 17.*

WHere he had bin twentie yeares, two ſeuens & a ſixe; in which number, is contained the Creation, and the Sabaoth: And as any one may gather, cloſely expreſſed ſeuen

ſeuen yeares plentie, and ſeuen yeares dearth.

As he returned from *Laban*, he feared his brother *Eſau*: But the Angell of God met him to comfort him; therefore he calleth the name of the place *Mahanaim*, that is, **Gods Hoſte.** This Campe of Angels is repeated in the *Song of Songes*, and applyed to *Chriſt*, as the companie of an Armie So *Dauid* likewiſe affirmeth, that the Angels of God doe pitch their Tentes about them that feare him. When *Abſolom* is deſtroyed, *Dauid* and his Campe were at *Mahanaim*, the place where the Angel mette *Iacob*. Wherein we are to learne, that God ſo diſpoſeth the actions of his elect, that hee regardeth their goinges out and their commings in, and marketh all their Paths; that whether they be at home with their Father, or abroad among Strangers, they are ſhadowed vnder the defence of the moſt High, whoſe dwelling is in eternitie,

After this, he wraſtleth with the Sonne of God, (that is, in likeneſſe of the ſame nature, which he afterward tooke vpon him) vntill the breake of the day, and would not let him goe till he had bleſſed him. Therefore hee called him. *Iſrael*, a **Conquerour.** This is expounded in *Oſeas*: *By his ſtrength he had power with God.* To ſhew, that as he had power with God, ſo he ſhould preuaile with men. Then hee erected an Altar there, and called it *Penuel*; for ſayth hee, *I haue ſeene God, face to face.*

This ſtorie of *Iacob*, is repeated in *Iohn* 1.47. where *Chriſt* ſayth to *Nathaniel*, *Behold a true Iſraelite, in whom there is no guile. Nathaniel* is called the true *Iſraelite*, in that hee acknowledged *Chriſt* to be the Sonne of God: which hee might know by caſting *Daniels* Seauens.

Afterwardes hee is reconciled to his brother *Eſau*, and beyond *Iordan* hee dwelt, neere *Sichem*; where *Dina* is deflowred.

Er, *Onan*, *Selah* } borne. { *Er* & *Onan* } were married to *Thamar*, & committed grieuous sins before God, and therfore he destroyeth them.

2276. 17. **Ioseph** *is sold into Egipt when he is 17. yeares old: so long was he nourished at home of* **Iacob.**

IOseph *Dreameth that the Sunne, Moone, and eleuen Starres, worshiped him. Gen. 37. 9.* meaning his Father, Mother, and his eleuen Brethren; of whom in the creation, the twelue Signes in the Zodiacke had a full reference: shewing thereby, that God in his Counsell at the Creation, had a great regard to the number of the Sonnes of *Iacob*, which were to be borne more then two thousand yeares after. He hath the like regard at the confusion of Tongues, in setling *Canaan* and his eleuen Sonnes in a soyle which *Iacobs* sonnes should afterwards possesse.

For declaring this Dreame, the poyson of the *Serpent* possessing his Brethrens heartes, they were mooued with enuie, and sold *Ioseph* into *Egipt*. *Iuda* caused him to be sold, to saue his life: but *Iudas Iscariot*, (that is, which falsely sway for reward) sold *Christ*, to loose his life. *Math. 26. 15.*

Iacob deceiued his father *Isaacke* with a Kidd. *Gen. 37. 31.* When *Ioseph* is sold, his Brethren sprinkleth the blood of a Kidde vpon his partie coloured Coate, and brought it home to their Father, and said, a wilde Beast had slaine him.

Iacob was 20. yeares from his father *Isaacke*, and did not see his face. } { *Ioseph* was 20 yeares from his father *Iacob*, before he seeth his face.

To shew, that wherein a man offendeth, therein he shall be punished.

Ioseph

Ioseph the ſonne of *Iacob*, fedde *Iſrael* in *Egipt*, as putting meat into the mouth of a Child.

Ioſeth the ſonne of *Iacob*, taketh the child *Ieſus*, and his Mother *Mary*, & fleeth into *Egipt* *Mat.* 2. 14 and properly putteth meate into the Childes mouth.

Er and Onan died, Gen. 38. 7. 2280.

ER and *Onan* hauing committed a horrible ſinne before God, are ſlaine, and no ſeed left vnto them. Then according to the cuſtome, *Thamar* thought to haue had the third ſonne *Selah*, to haue rayſed vp ſeed: but *Iuda* neglecting it, ſhee attyred her ſelfe like a light woman, and lay in the way as *Iuda* ſhould goe to the Sheepſhearing: Whom *Iuda* knew, and at the time, ſhee bare two Children, *Phares* and *Serah*: For which fact, *Iuda* would haue burt her. Whereby we may know, that before the Law giuen by *Moſes*, they had the ſame equitie of Iuſtice for puniſhing of ſinne, that they had afterwards.

In *Moſes* Law, a Magiſtrate might not be condemned vnder three witneſſes.

Thamar condemneth *Iuda* by three witneſſes: his Seale. Bracelet. Staffe.

From this deed of *Iuda* wee may vnderſtand, the prerogatiue that his *Brethren ſhould praiſe him*, could not be meant of himſelfe: but herein is manifeſt the giftes of God to be of Grace, and not of Nature: for if *Iuda* had been rare of godlineſſe, the prerogatiue of Nature might ſeeme to haue cauſed *Chriſt* to haue come of him.

2188. *Isaacke died, Gen. 35. 29. being 180. yeares old.*

HEe is the longeſt liuer after *Heber*, and liueth longer then *Abraham*: to ſhew, that he was a Child of Promiſe; for if *Abraham* begetting him when he was old, he ſhould haue died quickly, what rare bleſsing had it been to *Abraham*? And therefore, that the power of God might be ſeeue euen in the weakneſſe of man, *Isaacke* hath a longer life then *Abraham*, or any after him. Herevpon it may be concluded, the Booke of *Tobias* to be falſe, becauſe it maketh *Tobias* life ſo long, and thereby ſeemeth to croſſe *Iacobs* Bleſsing. Beſides, wee ſhall finde that in *Nehemias* time, they which came out of Captiuitie do outliue any in the Scriptures that come after; and theſe men were accounted old. The longeſt liuer of them, commeth ſhort of *Iſaackes* age.

Ezrom borne: of him nothing is ſpoken.

2198. 17. *Iacob goeth into Egipt, Gen. 47. 5. Het is nouriſhed of Ioſeph 17. yeares.*

215. NOw for this number of 215. how is that performed, *Gen. 15. 13.* where God ſayth to *Abraham*, *Thy ſeed ſhall be euill intreated in a Land that is not theirs 400. yeares*, ſeeing they continue in *Egipt* but 215. yeares? They were afflicted by ſome of *Egipt*, 400. yeares; for *Iſmael* the *Egiptian* by *Hagar*, mocketh *Iſaacke* in the beginning of the 400. yeares, and that Mocking, in the Scripture is called *Perſecution*: And in the end of the 400. yeares, they were afflicted vnto the comming out of *Egipt*: ſo that they were not in *Egipt* 400. yeares; but they were afflicted firſt and laſt, 400. yeares.

Pſal.

Pſal.105.23. Iſrael *came into* Egypt, *and* Iacob *was a Stranger in the land of* Cham; *to confirme the couenant that hee made with* Abraham, *and the oath that he ſware vnto* Iſaacke; *which he appointed to* Iacob *for a Law, and to* Iſrael *for an euerlaſting Teſtament, ſaying: Vnto thee will I giue the Land of* Canaan, *the lot of your inheritance: when as yet there were but a few of them, and they Strangers in the Land, what time as they went from one Nation to another, and from one Kingdome to another people. Hee ſuffered no man to doe them wrong, but reproued euen Kinges for their ſakes, ſaying: Touch not mine Annoynted, and doe my Prophets no harme. Yet hee called for a Dearth vpon the Land, and deſtroyed all the prouiſion of Bread. But hee had ſent a man before them,* (Gen.39.1.) *euen* Ioſeph *which was ſold to be a Bond-ſeruant; whoſe feete were hurt in the Stockes, and the Iron entered into his ſoule, vntill the time that his cauſe was knowne. The word of the Lord tryed him.*

This Famine ouer all the land of Canaan, *may appeare to be a puniſhment on* Iacobs *familie for ſelling* Ioſeph *into* Egipt.

I*Acob goeth into Egipt*, and there telleth *Pharaoh*, that hee was 130. yeares old: though *Pharaoh* in his demaunde, meant no more then a *Heathen* man would, to wit, to know his yeares, and the age of his life; yet God ſo diſpoſeth *Iacobs* anſwere, that he ſignifieth vnto him, that his comming into *Egipt* with Seauentie ſoules, is anſwerable in a contrarie degree, to the firſt ſcattering of the Seauentie Families at the building of the Tower of *Babel*. In fourtie eight yeares, there came three diſcentes from *Iacob*. Whereby it appeareth, that *Iuda* and *Pharez* could not be much elder when they begot children, then *Salomon* was when he begot *Roboam*; which was about twelue yeares of age. By meanes of which ſpeedy increaſe, there were of theſe Seauentie, in two hundred and fifteene yeares, Six hundred thouſand fighting Men, beſides Women and Chil- 1298.

Children, godly, and of the houſehold of fayth: to ſhew, how God could performe his Promiſe to *Abraham*, that *Hee would make his ſeede as the Starres of Heauen, and as the Sand of the Sea-ſhore.* Heereupon *Abacucke* ſayth, that *the Councels of God are eternall:* thereby teaching vs to marke diligently the time wherein God performeth his Promiſes: which may be made familiar by examples in this ſort. It is ſayd, Gen. 3. 15. *The Seede of the Woman ſhall breake the head of the Serpent.*

This was not performed, till *Chriſt* tooke fleſh of the Virgin, and became Man; which was 4000. yeares wanting but 70. after the Promiſe made to *Adam*. *Satan*, to try this, tempteth *Chriſt*, and is ouerthrowne. *Abraham* goeth foorth of his Countrey, to imbrace the Promiſe, that God would giue him a Land, 430. yeares before his Seede ſhould enioy it. But the true performance was long after, that is to ſay, in *Chriſt*: as *Zacharias* ſpeaketh, *Luk. 1. To performe the oath which he ſware to our forefather* Abraham, *that he would giue vs*. God ſpeaketh as though preſently it ſhould fall out; but ſeeing one thouſand yeares in his ſight, are as one day, we muſt marke how his Counſels are eternall. It was ſpoken in King *Achaz* daies by *Eſay. 7. 14. Behold, a Virgin ſhall conceaue a Sonne.* Hee, nor his ſeede, ſaw the performance thereof: So was *Iſaacke* a figure of *Chriſt*; and the Lambe kept it in memorie. *Daniel* in his time propheſieth of 70. Seauens, or 490. yeares before *Chriſt* the King ſhould be killed, to performe euery Viſion and Prophecie.

Iacob died in Egipt, &c. Gen. 49. 33.

2315. HEe is brought from *Egipt* to *Canaan*, to be buried in *Hebron* with *Abraham* and *Iſaacke*, as a ſigne that hee looked for the Reſurrection, and inioying of the ſpirituall

Canaan.

Canaan. This place *Caleb* afterwardes claymeth for an Inheritance when he commeth into the Land: for it was the firſt Purchaſe, and a ſignification of our Pilgrimage in this life, hauing heere no abiding place.

Now let vs compare the Iourneyes of Abraham, Iacob, Iacobs *ſonnes, and* Chriſt, *together.*

Abraham
- Was borne in *Meſopotamia.*
- He goeth to *Canaan.*
- He returneth to *Egipt.*
- He dieth in *Canaan.*

Iacob
- Was borne in *Canaan.*
- He goeth to *Meſopotamia.*
- He returneth to *Canaan.*
- He goeth into *Egipt.*
- He is brought to *Canaan.*

Iacobs ſonnes
- Are borne in *Meſopotamia.*
- They dwell in *Canaan.*
- They multiply in *Egipt.*
- They returne to *Canaan*; and after that, are carried into *Babel*, an other *Egipt.*

CHRIST
- Is borne in *Canaan.*
- He goeth to *Egipt.*
- He returneth to *Canaan*, and there he dieth, and bringeth a new *Babel* or *Egipt*; the *Romanes* on the *Iewes*, to deſtroy them.

Rambam, an old *Hebrew*, maketh another compariſon in the euents thus. *Iacob* himſelfe was vſed well in *Egipt*: but his poſteritie was plagued by the Kings, which liued

after him in *Egipt*.

In *Babylon* thoſe that went into captiuitie, were plagued, as *Sidrack*, *Miſack*, *Abednago*; but their poſteritie found reliefe in *Cirus* and *Darius*, conquering the *Babilonians*.

Now it is neceſſarie to ſpeake of the place where Iacob died.

This place was *Egipt*, *Chams* Countrie, long agoe accurſed. Where it is ſpoken in the Prophets, that in *Egipt* men ſpake with the tongue of *Canaan*: The meaning of it is thus much. That when *Chriſt* ſhall come to preach, his teaching ſhall be of ſuch power, that it ſhall conuert (in all Countries, as well *Egipt*, as *Grecia*, *Barbaria*, and all other the Countries of the *Gentiles* which knew not God) ſoules vnto God; which being conuerted, ſhall ſpeake the tongue of *Canaan*, that is, their tongues ſhall prayſe God for their Redemption by *Chriſt*, which is the tongue of *Canaan*. This continueth yet true: for there is no Countrie, nor Nation, where God hath not had, or hath thoſe which vnfaignedly beleeue the Goſpell. Yet if it be obiected, that the tongue of *Canaan* was *Hebrew*, how then ſhall a ſimple Ploughman vnderſtand it? This obiection is thus taken away. It is not neceſſarie for a ſimple Ploughman or trades-man to be a skilfull *Hebrecian*; for hee may be ſaued without the knowledge of the tongue, ſeeing by the Bible tranſlated, hee may learne the Religion of *Canaan*; and that learning, will teach him the tongue of *Canaan*. If they reply further, that the *Papiſtes* ſay, the Tranſlations be corrupted, and therefore it is neceſſarie he ſhould be cunning in the originall. For anſwere to this reply made from the *Papiſtes* argument: If any doubt of the trueth of the Tranſlations, he may reſort to learned Preachers, which can eaſily reſolue him. And for the *Papiſtes*, if the controuerſie be betweene them and vs, the originall muſt determine it.

It

It is ſayd, that *Iacobs* ſonnes were of *Cham*. It is not meant his twelue Sonnes, for they were borne before hee came into *Egipt*: but that place of Scripture hath ſpeciall referrence to the two ſonnes of *Ioſeph*, *Ephraim* and *Manaſſes*, who are recconed to be *Iacobs* Children: For *Ioſeph* marrying an *Egiptian*, by whom he had them, they by the Mothers ſide, are of *Cham*; and ſo *Iacobs* Children in this ſenſe, are of *Cham*.

Thus much for the place.

Now followeth his Will. Gen. 49. 2.

HEare yee Sonnes of Iacob, *and hearken to* Iſrael *your Father.* Heere hee repeateth his owne name, *Iſrael*, that is, Mightie with God. The occompliſhment of this ſtrength was fulfilled when they came from *Egipt*.

As there is no Common-wealth but ſtandes of thoſe that be Wanton, of men ouerreached with Choller, of Iudges, of Husbandmen, of Merchants, of men of Trade, of Warriours to defende from forraine inuaſion: ſo are *Iacobs* twelue Sonnes of all degrees in life.

In placing them heere thus, their Dignitie is regarded, and not their prerogatiue of Birth: for then Reuben *ſhould be firſt.*

IVDA hath the prerogatiue, that *His Bretbren ſhall prayſe him*: Yet if wee looke into his life, this could not be meant of him; for who looſer then hee, who lay with his daughter *Thamar*? But herein is manifeſt the giftes of God to be of Grace, and not of Nature. For if *Iuda* had been rare for godlineſſe, then the prerogatiue of Nature might ſeeme to haue cauſed *Chriſt* to haue come of him. *Iuda* his Storie of *Prayſe God*, is repeated by S. *Paul*, *Rom. 2. 29.* where he ſayth, *Whoſe prayſe is not of men, but of God.* So euery

man that knoweth the birth of *Christ*, and imbraceth the truth thereof with constancie, not turning for the loue of reward, his prayse is of God, though the world hate him.

IOSEPH, hee *Exceedes in vertue*, and therefore hath woonderfull blessinges; for among the thirteene Iudges, sixe are of his Tribe: By which glory, his posteritie began to despise the Tribe of *Iuda*; for at *Roboams* time, they say, *1 Kin. 12. What haue we to doe with the house of* Iessai? *What haue we to doe with the house of* Dauid? *to your Tentes O* Israel, *to your Tentes*. But the Lord plagued them with a Plague euer to be kept in memorie, as the Prophet *Ieremie* sayth, *Ier. 7. 12. Marke what I haue done to Siloh:* (which was a Citie in the Tribe of *Ephraim*.) And in *Psal 78. 67. He forsooke the Tabernacle of Siloh, euen the Tent that hee had pitched among them. He refused the Tabernacle of* Ioseph, *and choose not the Tribe of* Ephraim; *but choose the Tribe of* Iuda, *euen the hill of* Sion, *which he loued.* Concerning the prosperitie of *Iosephs* house, *Nazeanzenus* noteth, that hee himselfe was more afrayde of the subtleties of *Satan* in his prosperitie, then in his aduersities.

NEPHTALI, Of him this onely is spoked, *Gen 49. Hee is a Hinde let goe, giuing goodly wordes:* Which was performed when *Barack* of *Nephtali*, and *Debora* of *Ephraim*, sang for the ouerthrow of *Sisera at the waters of Mageddon. Iudg. 5. 1. &c.* Now, whereas you haue *Abacuck* to bring a meile of Pottage to *Daniel* in the Lions denne, some *Iew* that made that, neuer meant so: but from that place of *Abacuck*, *The iust shall liue by his Fayth. Abac. 2.* fayneth a comparison, that as Pottage preserueth this naturall life from perishing; so the meditating by Fayth on the Promises of God in *Christ*, kept our soules from wauering by distrust: and by that confidence, *Daniel* was saued from the mouth of the Lions.

Beniamin

BENIAMIN, A child very vertuous; *Rachel* calleth him *Ben-oni*, Sonne of my ſorrow, but *Iſrael* calleth him *Beniamin*, Sonne of my right hand. *Moſes* in *Deut.* 33. 12. in his bleſsing, ſayth, *The beloued of the Lord ſhall dwell in ſafetie by him; and God ſhall dwell betweene his ſhoulders.* And ſo he did; for the Temple was afterwardes built in the Tribe of *Beniamin*. His Tribe hath the firſt King, though he be the meaneſt of the Tribes. *Beniamin continueth till the euening*: When the other Tribes fell away, hee onely with *Iuda* at *Roboams* time: hee onely with *Iuda* in *Cyrus* time, ioyned for the building of the Temple. *Heſter* of *Beniamin*, ſaued all *Iuda* from the practiſe of *Haman*. *Paul* of *Beniamin*, was one of the laſt Builders of the ſpirituall Temple.

DAN: *Moſes* in his bleſsing in numbring the Tribes, leaues out *Simeon*. And in the *Reuelation* when the Tribes are ſealed, *Dan* is left out. Thereupon the *Grecians* thinke, that *Antichriſt* ſhall come of the Tribe of *Dan*. That is not ſo; but *Moſes* being of *Leui*, in bleſsing the Tribes, putteth in *Leui*, and ſpeaketh largely of his ſpirituall bleſsinges. *Iſephs* Sonnes are not to be left out, becauſe they were adopted: therefore to keepe the number of Twelue, he muſt leaue out ſome. *Simeon* was the fitteſt, becauſe he was without repentance. *Leui* muſt be reckoned, ſeeing his was a ſpirituall inheritance, and the Lord promiſed to be his inheritance: therefore *Dan* muſt be omitted. And this may be the reaſon; When the children of *Iſrael* came into the land of *Canaan*, the Tribe of *Dan* caſteth the firſt Idolatrie, and therefore that Tribe was inſtly plagued: And in this Tribe Idolatrie continued till the remouing of the Arke from *Silo*. But yet this wee muſt vnderſtand, that though *Dan* is not named, yet in reſpect his Tribe are *Iacobs* Sonnes, the Tribe is comprehended in the generall Bleſsing: And *Moſes* concludeth, that ſee-

ing that the eternall God is his refuge; *Iſrael* the Fountaine of water ſhall dwell in ſafetie.

ISACHAR, Was content to liue vnder tribute, or labour like a Merchaunt, or like to an *Aſſe couching downe betweene two Burdens*, rather then to ſeeke glorie by leading Bandes of men.

REVBEN, Hee loſt his prerogatiue, becauſe hee *Went vp to his Fathers bedde*; therefore hee is *light as Water*, hee ſhall not *excell*. *Reuben* hath one of *Dauids* Captaines of his Tribe: but it is preſently added therewith, *Thirtie better then hee*. *Reuben* ſheweth ſome compaſsion to *Ioſeph*, and would not haue him killed, but caſt him into ſome Pitte. *Iuda* thought that might be too long ere hee would be diſpatched, and therefore ſelleth him.

SIMEON and *LEVI*, *Their wrath was fierce*; yet becauſe *Leui* afterwardes repented, and ſhewed tender affection to *Ioſeph*, and was zelous in deſtroying Idolaters, therefore he had a Bleſsing in *Moſes* Will. *Simeon* neuer ſhewed any tender affection to *Ioſeph*; and therefore when his Brethren come into *Egipt*, and *Ioſeph* accuſeth them for ſpies, he keepeth *Simeon* in priſon till they come downe againe, as a kind of puniſhment for his former malice. His ſinne againſt the *Sichemites* was exceeding great: and ſeeing hee neuer ſhewed any ſigne of repentance, hee was iuſtly cut off from the hope of a Bleſsing. By this wee may learne to reiect the authoritie of the Booke of *Iudith*: Firſt, becauſe ſhee is ſayd to be of the Tribe of *Simeon*. If wee marke this well, wee ſhall ſee how this Booke can not be Scripture; for wee muſt note, that it is no ſmall glory, to haue the ſpirit of God penne a Booke of ones actions. If there be but a ſentence ſpoken in the commendation of any in the Scripture, it is a great weght of

of glory. Now if we looke to *Iacobs* Will, and see that hee hath a Curse and not a Blessing: and in the course of Scripture afterward, no mention of any repentance that *Simeon* and his Tribe shewed, nor any zeale of Religion expressed, how can this stand with *Iacobs* Prophecie? nay, it cleane crosseth it, and maketh it frustrate. For seeing *Iacob* as a Prophet, telleth all his Sonnes what should befall them in the last dayes, to euery one and his Tribe, so long as the Kingdome of the *Iewes*, and their pollicie stood; and in his Will maketh no mention of the Booke of *Iudith*, Wee must by admitting this Booke, accuse the spirit of God of ignorance. Besides, it is a Storie: and yet the time thereof doth not fall out within the compasse of any time, neither before the Captiuitie, neither after: and therefore to be reiected. And for my opinion, I make as much account of *Ouid Metamorphosis*, as of *Iudith*: for *Plato* sayth, That in Fables, there a Truth reuealed secretly. Thus we are to thinke likewise of the booke of *Tobie*.

LEVI, Hee repented, when *Amram* of the Tribe of *Leui* saued *Moses*.

ZABVLON, Was a Merchaunt, and *Delighted in Shippes*. In Greeke, *Canaan* is called *Phenicea*, and the men of *Canaan*, *Phenices*. *Aristotle*, a thousand yeares after *Moses*, maketh mention of a Riuer *Tartesus*; he meant the Sea *Tharsis*: and the *Phenices* brought Gold, and had such plentie, that their Ankers were thereof. No doubt he had heard of *Salomons* time, wherein Gold and Siluer was no more esteemed then Stone. This trauayling of *Iacobs* Sonnes into farre Countries, must needes make the *Heathen* haue a taste of Religion: And *Moses* hee willed the *Heathen* to resort to the Mountaine where the Temple was built.

ASER, Was a Farmour, *To prouide pleasures for a King*.

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King. You haue in the old Testament, little spoken of him; but because his Tribe should not thinke themselues excluded the fauour of God, you haue in the new Testament, *Anna*, that is, Grace (a very rare Woman for godlinesse) the daughter of *Phaniell* (that is, see God,) of the happie Tribe of *Aser*: for *Aser* signifieth Happie.

GAD. Hee shall *Lead an Host of men*. This was performed when *Reuben*, *Gad*, and halfe of *Manasses*, gaue a great ouerthrow to the *Haggarines*, about the time that *Saul* was annoynted King.

Thus we may see that whatsoeuer is requisite in palicie for the maintenance of a Common-weale, you shall finde expressed in the liues and behauiour of the Sonnes of *Israel*.

2369 *Ioseph died, Gen. 50. 26. being 110. yeares old.*

BY *Fayth*, Ioseph *when hee died, made mention of the departing of the Children of* Israel *out of* Egipt, *and gaue commandement of his bones. Heb. 11. 22.*

Now because many excellent thinges are to be said of Ioseph *before his death, when he was in* Egipt, *& in the* Sinay sight *no yeares layde downe, I will heere handle them togeather.*

God prospered him in *Egipt* in all his actions. And euen as God blessed *Laban* for *Jacobs* sake; so he blessed *Iosephs* Maister, for *Iosephs* sake.

Ioseph was a goodly person, and well fauoured: which commendation in the same wordes is bestowed vpon *Dauid*, 1. *Sam.* 16. 43. the same of *Daniel*, and the same of *Christ*.

Ioseph would not bee defiled with the fornication of *Egipt*: *Daniel* would not be defiled with the vncleane diet of *Babel*.

Ioseph

Ioſeph expoundeth *Pharaohs* Dreame: *Daniel* expoundeth *Nebuchadnetzars* Dreame.

Ioſeph was made Ruler ouer *Egipt*: *Daniel* was made Ruler ouer *Babel*.

Ioſeph being in Priſon, found fauour with the Maiſter of the Priſon. *Daniel* found fauour with the Kings Chamberlaine.

Ioſephs name was changed by *Pharaoh*: *Daniels* name was changed by *Nebuchadnetzar*.

Ioſeph was falſely accuſed: *Chriſt* was falſely accuſed.

Ioſeph was thirtie yeares old when he ſtood before *Pharaoh*: *Ieſus* is baptized beginning to be thirtie yeares old.

Ioſeph was in Priſon betweene two Theeues; the one of them was ſaued, the other condemned: *Chriſt* was crucified betweene two Theeues; the one of them was ſaued, the other condemned. Yet notwithſtanding all theſe Bleſsinges of God vpon *Ioſeph*, (to ſhew that euen the beſt haue their infirmities) his Vertues were darkened very much, in that he marrieth an *Egiptian* woman. *Gen.41.50.* Which was altogeather vnlawfull. For *Eſau* before doing the like, is blamed; and *Rebecca* hauing an ſpeciall care ouer *Iacob*, leaſt hee ſhould commit the like wickedneſſe, ſendeth him to *Laban* to chooſe a Wife of his owne kindred. *Abraham* had the like care for *Iſaacke*. And *Moſes* afterwards forbids it by a Law; thereby confirming the vnlawfulneſſe thereof. Seauen hundred yeares after, is this ſinne puniſhed in *Iſrael*: for *Ieroboam* receiued Religion of *Egipt*, and maketh two Calues, whereby all *Iſrael* became Ipolaters.

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